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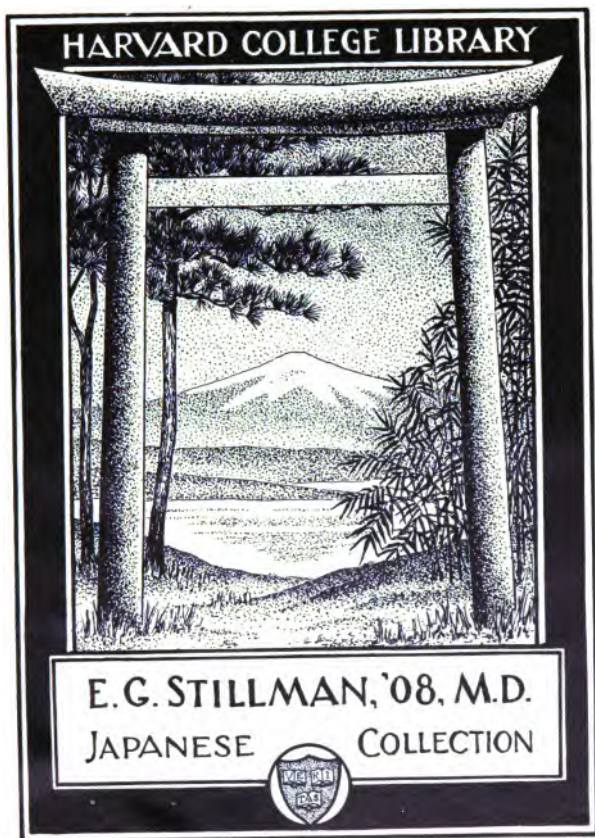
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# A Quaker Diary in the Orient

WILLIAM G. ALLEN

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152  
Apr 189.15  
Jpn



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If Stillman  
1937













MISSIONARIES, S. S. SIBERIA, EN ROUTE TO THE ORIENT.

# A QUAKER DIARY IN THE ORIENT

BY WILLIAM C. ALLEN

PRESS OF  
WRIGHT-ELEY COMPANY  
SAN JOSE, CALIFORNIA

1915

~~Jan~~ 189.15  
Jpn

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**I**T shall come to pass that in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God.

*Hosea, 1, 10.*



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**A**FTER leaving Asia my thought was this:  
Nineteen centuries ago Jesus Christ with  
humble mien visited the people of Asia. They  
nailed him to a tree and thought they had destroyed  
him.

Now the still-living Christ triumphantly returns to  
Asia. Her strong men begin to feel that the regener-  
ation of their continent must be found in him.

They do not want a vaguely-understood Christ—  
they need the real Christ.

Can we not help them?



## FOREWORD.

**E**ARLY in the year 1914 I suddenly became impressed with the belief that it was the Divine will that I should visit the Far East, etc. Yielding to this impulse I secured the credentials which are granted to its ministers by the Society of Friends—often called Quakers—for religious work abroad. My friend of many years, William B. Harvey, an elder in the same denomination, accompanied me. My devoted wife formed the third and ever optimistic and helpful member of the party.

Long after we had settled on a date for sailing, the great war broke out. Whilst many of our friends naturally felt that conditions were inopportune, and personally dangerous for such work, my own impression was that it was right to leave America at the time originally expected. We had to proceed on faith. Events proved that the time for participating in the particular service into which, from country to country, we were led, was both opportune and providential.

Before leaving America, numerous church leaders of different denominations on the Pacific Coast became interested in the prospective trip, and took occasion to utilize it on behalf of the International Peace movement with which I had for a number of years been associated with them. The many letters of introduction granted me by these brethren, and other men well known in America and the Orient, assisted in many ways. I am glad to here acknowledge their sympathy and help.

Up to the time of our departure I could not see or tell the nature of the anticipated work. Much of it developed into efforts to neutralize the unhappy attempts made on the part of some to sow discord between America and Japan. This work seemed to be fruitful and has enlarged the way for further action by Christian organizations in the same direction.

A large part of our labor proved to be on gospel lines according to the simple usage of conservative Friends. Hence, when speaking of worship, the repeated references to times of silent prayer or waiting upon God. I have kept to the old Quaker way of speaking of dates in numerical fashion. Thus "Ninth month" is September, "First month" is January, and so on. "First day" is Sunday, etc.

This rather desultory diary was not, as may easily be seen, originally intended for other eyes than my own. It claims no literary merit. It may interest some who are not attracted to philosophical discourses on internationalism. If its few and simple pages can encourage any to uphold the noble band of Christian workers in the Orient, or to follow the things that make for righteousness and peace, I shall be glad.

WILLIAM C. ALLEN.

San Jose, California.



## I.

### FIRST DAYS IN JAPAN.

#### **Ninth Month 23, 1914.**

On the fifth of ninth month, 1914, accompanied by my wife and William B. Harvey, I left San Francisco for Yokohama. Esther A. Balderson, of the Friends' Tokyo Mission, was also with us. Our voyage was delightful in most respects. I believe that there were only three tourists on board, and these were not of the empty-headed variety. The company of about fifty missionaries made a unique experience in traveling. Some of them were able to assist us with needed information with respect to China, in event of our visiting that country.

I had a little public work on the ship. As the second First-day of the voyage approached I felt as if some opportunity to address my fellow-passengers was required, but on inquiry of the purser ascertained that an Episcopal service was to be read by a clergyman of that denomination. The preceding evening, however, he and another minister asked me to speak at the contemplated service. As this selection out of the many ministers aboard seemed to open the way, I accepted the invitation. What I said was largely based on thought that developed when once on my feet, and, whilst not of a nature to suit those who desire an easy Christian life, it seemed acceptable to not a few of the audience present.

We arrived at Gilbert Bowles' Home at the Friends' Mission, Tokyo, yesterday afternoon, and received a warm welcome. Two meetings were held to-day in his parlor, both for the purpose of extending a welcome to us, and for formulating tentative plans as to work in this country.

#### **Ninth Month 24.**

Accompanied by Gilbert Bowles on this morning we had an interview with Baron Sakatani, who had expressed a desire to meet with me. He is ex-Minister of Finance of Japan

and now Mayor of Tokyo. I explained to him the objects of The Peace Committee of the Pacific Coast Churches, of which I am secretary, and the kindly feelings of the members of the Christian Churches in America toward Japan, also presenting to him a copy of the address to the people of Japan from the Committee. The conversation resulted in arranging to see other prominent Japanese with the view of securing as wide a dissemination of the address as possible.

#### **Ninth Month 25.**

We to-day called on Dr. Soyeda, ex-Vice Minister of Finance of the Empire. He impressed me as a very able and sincere man. I presented my letter of introduction, addressed to him, and he made valuable suggestions as to the prosecution of the peace embassy from the Coast churches. He lives in a beautiful house with all indications of wealth and service. It seems odd in Japan to be met at the doors by maids who fall prostrate to the earth, with forehead to the floor, before speaking to the visitor. Our host was so courteous, and so transparently interested in the dissemination of the spirit of human brotherhood that it was difficult to imagine him as not being a genuine Christian.

At one end of the reception room of one of Japan's leading statesmen where we called to-day was a wide recess, and in it a large image of Buddha. It looked weird in its home-like surroundings. Its owner is a most cultured and agreeable gentleman.

Another call on Dr. Kozaki, the President of the Federated Christian Churches of Japan, followed. His Christian spirit was keenly manifested, my letter presented, and his assistance secured. Then we went to see good Dr. S. Ibuka, President of the Presbyterian College of Tokyo. My letter for him was delivered and he promised all his influence to further our labors in Japan.

We are compelled to proceed slowly in making these visits. The distances are great in Tokyo—and communication is generally by rickshaws. Our little men pull us up and down hill, through the slippery and often muddy streets. They almost double up going up hill, and their strength in their lower limbs, which are splendidly developed, is amazing.



IN YOKOHAMA HARBOR.



GYM WORK AT FRIENDS' SCHOOL, TOKYO.





Their occupation is a hard one, yet the rickshaw men always look happy.

If any one desires to "get close to the people," all he has to do is to take a Tokyo tram-car. They are generally crowded with a swaying mass of middle-class and poorer folk, old and young, students in kimonos, and sometimes women nursing their babies. Often some of the people will remove their geta (wooden shoes), leaving them on the floor, and in bare feet sit on their heels on the seats of the car. The hand-straps that hang down from the car roofs dangle in front of the faces of the taller white passengers. The floors are sanded and mostly kept wet. They are not altogether comfortable. But the Japanese personal cleanliness, and their usually innate politeness, tend to lubricate the situation with respect to the foreigner's feelings. The rickshaws, drawn by willing and smiling little men all over the city, are much more to my liking.

#### **Ninth Month 26.**

This morning I was able to make my introduction the basis of an interesting interview with the United States Ambassador to Japan. He expressed himself frankly to us. The influences to promote friction between the governments of the United States and Japan are making much anxious work for the officials of the two governments.

A large part of the afternoon was consumed in an appointment to see Baron Shibusawa, with whom we conversed about one hour. He is esteemed the greatest business man of Japan and has been a consistent worker on behalf of international peace. He expressed himself desirous of helping me in my efforts and made some useful suggestions. But he at the same time expressed the grief that some prominent Japanese feel at what they apprehend is the tendency in America for the Government at Washington and in California to yield to the anti-Japanese element in the United States. He asked, in effect, what I had anticipated would be a natural inquiry in Japan, "If many of your good citizens are opposed to the action of your legislative body and send us your address, how is it that our Japanese citizens in California are so unfairly discriminated against?" To this

I can answer that in a democracy the position of citizens animated by Christian principle is not always such as they would desire, and that the address can at least explain their feelings. It can reveal that they desire to show a sympathetic Christian attitude toward the people of Japan, which the latter should certainly appreciate, and also exhibits the fact that public sentiment on the Pacific Coast is honestly somewhat divided with respect to what we call the "Japanese question."

In all these interviews we have been accompanied by our invaluable helper, Gilbert Bowles, whose sincere labor on behalf of good relations between his native and adopted countries is recognized by many.

Baron Shibusawa is said to have recently confessed at a public dinner, that he was so concerned regarding the deterioration of morals in Japan as to have two men meet with him regularly at 10 o'clock in evenings, after business cares were over, to read and instruct him out of the Bible.

#### **First Day, Ninth Month 26.**

A delightful meeting for worship was attended by us in the meeting-house of the Friends' Mission in Tokyo. The spirit of worship and the Divine Spirit Himself was in our midst. It was held just as in Philadelphia, excepting that a hymn was sung near the close.

#### **Tenth Month 10.**

On the 3rd inst. we went to Kobe. This was a long day's railway journey through a populous and beautiful country. The following being First-day, we attended the regular union service for the English-speaking people of Kobe. The latter half of the service was given over to us, to silent waiting on God, and speaking by me. The congregation was a substantial group, and at the close of the service a fine-looking old gentleman in clerical garb, Dr. J. C. C. Newton, sought us out and offered to help all he could, particularly with respect to the divinity school and Christian college work of the city. Others tendered their sympathy and help.

The following morning, per arrangement, we attended the annual conference of the Congregational Churches of Japan. I addressed them on the Christian attitude toward peace.

It seemed favorably received. Acquaintances formed at this conference promised to aid us in the development of our anticipated labor in Japan.

On Third-day we visited the Lambuth Bible Training School for young women. It was a fine group of women we met here, pledged as they are to Christian work, and preparing therefor in their native land. I endeavored to encourage them to reliance on the operation of the Spirit of God in their own hearts and in the hearts of others in their future work. In the afternoon we attended a called meeting at the M. E. South College, to be held in the interests of international peace. But it really developed into a religious meeting with its solemn periods of silence accompanied by the ministry I offered. I often wish that Christians more generally knew the spiritual value of "waiting upon God." Many Japanese divinity students were present and a number of the faculty. At the close of the meeting the young President of the College Y. M. C. A. informed us that he intended to start a peace society.

Fourth-day noon found us in the comfortable home of George Gleason, whose wife had been a Friend. That evening some 550 young men welcomed me at a meeting in the Y. M. C. A. at Osaka. Here the peace propaganda was not treated particularly from the Christian viewpoint, yet seemed to deeply impress the Japanese audience, which was largely made up of earnest non-Christians. Even in this somewhat indirect way can the vast kingdom of our Christ be extended.

The next morning we were at the assembly of the Kobe College for women. It was a season in which the divine presence was manifested. Some 250 young Japanese women, mostly non-Christians, listened attentively to a gospel message; and two periods of "living silence" crowned the occasion and were sanctioned by God as times of acceptable prayer.

That evening after tea at S. F. Gutelius' home, a meeting after the old-time manner of Friends was held in his parlor. The company was made up of missionaries. W. B. H. and I had words of encouragement for them during a solemn hour

of worship and praise. The following day was consumed in the ride of about 375 miles back to Tokyo.

I find that some American and English residents of Japan are severe on the Japanese Christians. They claim that the latter are not reliable, and that they will not have them in their employ. Here is a typical presentation of their case. An American gentleman connected with a large business establishment told me that he recently met a Japanese whose life he knew to be unsatisfactory, and was astonished to behold him clad in a clerical garb. He asked the reason. "Well," was the reply, "times are hard, and I thought I might as well preach the gospel as do anything else, and the pay is not bad." My informant said, "You know you don't believe what you preach." The reply was, "Yes, that is so, but even if I do not believe what I say, I can get others to believe it." Objections to the native Christians in business circles may at times have some foundation; but it must be remembered that the objectors may not always themselves live religious lives, and may be disposed to have prejudices regarding the missionaries. The latter deny adverse statements about their converts and the native Christians, and say that those who criticise them do not know whereof they speak. I think that there are many splendid exponents of the religion of Jesus in Japan, and that contrary statements are mostly incorrect.

During this trip to Kobe we were much indebted to the following persons for kindness rendered, besides those mentioned above: Dr. H. W. Meyers, missionary of the Methodist Episcopal Church South; President Y. Yoshioka of M. E. South College, and others.

#### **Tenth Month 10.**

To-day we attended the annual meeting or Synod of the Presbyterians of Japan, held in Tokyo. It was my privilege to address some 150 men, mostly ministers, on the attitude of the churches to the question of international peace. I suggested their co-operation with the churches of the United States in order to assist in bringing about a more kindly spirit between their country and my own, presenting the responsibility of the professors of Jesus Christ, both in their



STREET SCENE IN TOKYO.



GATEWAY TO PUBLIC SCHOOL, KOBE.



country and in my own, with respect to this question. It is likely that, as I suggested, they will inaugurate a movement among the Federated Native Churches of Japan to get closer to our Federal Council in America. I think good will result; and the Japanese churches may thereby have their conscience quickened regarding a testimony on behalf of peace, and adverse to war.

### **Tenth Month 11.**

At this (First-day) meeting in Tokyo I spoke on "For Me to Live Is Christ."

Shrines and temples are everywhere in this country, and are resorted to by men and women hoping for at least material rewards as a result of prayer to the local or better-known gods. We went into some of the temples of Kobe, where the priests were very polite and showed us round. One temple so visited had beautiful exterior and interior carvings; the floors were covered with soft mattings; before an inner shrine were baskets containing offerings of fruits, etc., and in the rear was a pretty little garden with a fountain playing. Some men in this temple were having tea and politely responded with bows to our English salutations. It does not seem in Japan necessary to take off hats in their temples as is expected in most Christian places of worship.

If we stand long enough at one of the outer shrines of these temples, very likely a woman will approach, kneel a while in silent prayer, then arise, deposit some money in a box, draw a paper and go away. This is shrine worship. The other day we saw a congregation of Shrintoists worshipping. They sat on their heels on the floor of a really very pretty little temple, and chanted, somewhat like the chants the Indians of America engage in when dancing. At times the whole congregation would prostrate their foreheads to the ground. The exercises were terminated by a period of silence of several minutes' duration, after which all clapped their hands and arose. The services were thus ended.

The streets of the cities of Japan are thronged with workers, toiling under burdens that could not be tolerated in America. Men and boys with almost superhuman effort pull loads many times their own weight up the hill in front



of the mission; and as they inch by inch gain ground one wonders that they do not burst a blood vessel in doing so. The few horses in Tokyo drag as much as two or three horses would pull in America. The little women and many "little mothers" haul round the streets, on their backs, babies or young children which probably weigh as much as one-third of their own bodies. Few men or women wear western foot-gear. Their bare feet rest almost unrestricted on wooden sandals that often are supported underneath by two cross pieces of wood, and on this apparently unsteady foundation, men, women, and children walk and run through the sprinkled streets. The Japanese as a race have beautiful feet.

## II.

### WITH PEACE WORKERS AND PREMIER.

#### **Tenth Month 14.**

Last evening a dinner was tendered W. B. H. and me at the Japan Club, Tokyo, on account of the address which I have brought from the Interdenominational Peace Committee of Pacific Coast Churches, with the hope that it would tend to forward international regard and conciliation. The event was made the opportunity to advertise the address through the newspapers of Japan. Numerous men prominent in Japanese political, financial and educational matters were present. I felt most seriously my need of Divine guidance as I arose to address those present; and I feel that so far I have been favored to not harm, but help, the cause of my Lord in private and public labor on behalf of international comity and peace. May the same much-needed divine assistance be granted from place to place!

A good many of the men present were non-Christians, yet a number of these promised their aid to secure co-operation of the Japanese Christian churches with the Federal Council of Churches in America, which scheme I suggested, and which I have been working on of late. Some of these men, with the Christians present, can do much on this line. They include Baron Sakatani, Mayor of Tokyo; Baron Shibuwasa, the greatest business man of Japan; Dr. Seyoda, ex-Vice-Minister of Finance; President Nakano, of the Tokyo Chamber of Commerce, etc., all non-Christians, but who have a great respect therefor. I herewith introduce a newspaper report of this meeting:

#### **NO ANTI-JAPANESE FEELING NOW IN U. S. A.**

**Representative of Pacific Coast Churches Brings Greetings  
to Japan.**

#### **TO THE PEOPLE OF JAPAN,**

Greeting:

The Interdenominational Peace Committee of the Pacific Coast Churches of the United States, representing many of

the Christian organizations on the Pacific Coast of the United States of America, desires through the person of its authorized representative, the bearer, Mr. Wm. C. Allen, a minister of religion, of San Jose, California, to send our heartiest Greetings to the People of Japan.

We are thankful for our traditional friendship and for the Commercial and International Ties that bind us together as two Nations. We rejoice to know of the prosperity of your great country. We pray God that His peace may rule more and more in your hearts and in our own. We sincerely hope and trust that neither you nor we shall be in the least wrongly influenced by the efforts sometimes made to sow discord between us. We hope that all possible may be done, by means of treaties of arbitration and in every other way to hasten the era of good-will, and peace among the nations.

As Christians and as believers in the religion founded on Divine Love, we desire to do all we can to draw your country and ours closer together in the feelings of mutual friendship, sympathy and good-will, until together we may more and more help forward Universal Peace.

Respectfully submitted,

ROBERT DOLLAR, President.

HARVEY HUGO GUY, Secretary pro tem.

The greeting to the Japanese nation printed above was read at a dinner given in the Japan Club yesterday evening to Mr. William C. Allen, of San Jose, President of the Northern California Peace Society. The dinner was promoted by Baron Sakatani, Baron Shibusawa, Mr. Nakano, Dr. Soyeda, and others.

Mr. Allen, who is accompanied by Mr. William B. Harvey, of Westtown, near Philadelphia, arrived in Japan on September 22 as the Secretary and representative of the Pacific Coast Churches. His introductions are from Secretary of State Bryan, the Japanese Consul General, Mr. Y. Numano, at San Francisco, and Captain Robert Dollar.

Since his arrival in Japan Mr. Allen and Mr. Harvey have had interviews with leading Japanese and Americans, and Mr. Allen has addressed the Annual Conferences of the Congregational and Presbyterian Churches of Japan. The Peace Committee of the Pacific Coast is a representative and influential body, and numbers leading men of nearly all the churches among its active supporters.

Mr. Allen, after reading the greeting to the people of Japan, addressed the gathering as follows:

It will be observed that this greeting from the Peace Committee of the Pacific Coast Churches can not attempt to sug-

gest any solution of the problems that grow out of the relations of the United States and Japan. This is not the object of the letter. What we can do is to help to develop a spirit of sympathy and human brotherhood between you and ourselves. We honestly desire to reveal what all acknowledge should be the Christian attitude, and to that extent can aid officials. We want to assist in laying a foundation of mutual respect and love for one another. Then the details of international intercourse and of diplomatic and political arrangements can be more satisfactorily influenced and may more safely be left to take care of themselves. If the root is good, the fruit will also be good.

I have no apology to make for the inconsistent attitude of some so-called Christians. Many of our Christian people sincerely regret some of the conditions that exist. I can state that our church leaders in America are more and more desiring that our international policies conform to the teachings of Jesus Christ. Our people at large are more and more realizing that racial prejudices, or any kind of animosities, damage the whole human family. I am told that the gracious spirit of kindness and good-will in your country will reach across the sea and join us in the development of a similar spirit in America. We must aid one another.

Do not let us accentuate the dissimilarities of the two peoples. It may not be desirable that we should all be alike. On the contrary, let us never fail to emphasize the very many things that we hold in common. These are much more numerous. Let us of Japan and America always emphasize our common heritage of those grand ideals which make for the uplift of humanity and the victories of peace. Let us recollect that we all are the much-loved children of the Great Creator of the Universe.

The decision of Japan to participate in the great exposition at San Francisco has had a most beneficial effect upon the attitude of California toward Japan and is appreciated on our side of the Pacific Ocean. It will help us to become better acquainted with each other.

Innuendos are in some quarters made as to the reality of our friendship for you, often accompanied by wrong or garbled statements. How are your newspapers thus misinformed? Where do these reports originate? Many of these statements regarding the attitude of America are incorrect. I would like to state as my personal observation that while some of the newspapers in America, as in your land, at times persist in playing with fire, it has been a long time since I have read an unkindly or suspicious word about Japan. Thus in San Francisco, near which city I reside, I

have not for a long time seen a newspaper item containing one word of discourtesy toward Japan.

When men really try to live in concord with one another they generally succeed. The splendid record of arbitrations of international disputes since the year 1800 proves this. But under the circumstances that I address you I naturally consider the ideal Christian viewpoint. Do not let us forget that the idealist always leads the world. One small Christian denomination has for 250 years declared that war and its spirit is antagonistic to the spirit of the teachings of Jesus, and that human strife has therefore retarded human progress. The denomination has through all these years not permitted its members to take up arms. Yet historians who have investigated its career have admitted that by so doing it has done more to conserve civilization and develop the holiest ideals of men, on which civilization is founded, than if it had fought for its principles with sword and gun. Ideals are stronger than force. Many other people in the other sects of Christianity have of recent years been adopting the same views. And I know that you, our friends of Japan, without reference to your religious faiths, will desire to join us in what we all recognize as a noble aspiration calculated to increase the happiness of men.

In America the advocates of peace are more eagerly listened to than ever before. Jingoism is regarded as a sign of weakness as we advance in material and intellectual things. The prophecies of the peace people that frightful financial and moral disaster would develop from the outbreak of war among civilized peoples has recently been pitifully realized. Arguments against war are being respectfully referred to as absolutely correct by statesmen and men of affairs. The man who stands for international repose is acknowledged as a benefactor of the race and as an exponent of the loftiest patriotism. No doubt but that a similar regard for the advocates of international amity is also increasing in Japan.

This greeting I bring from our committee speaks for itself in so far that it will show that a diversity of opinion exists in California and that the Christian churches in particular are opposed to unhappy efforts to sow discord between the two nations. In spite of discouraging conditions abroad, an increasing number within our churches desire to show that they want to stand by the teachings of Jesus Christ. We call Him the Prince of Peace. Will you not continue to help us toward the consummation of international tranquility?

Finally, do we any of us count the lust of power or money or vengeance as among the better things of life? Do not the paths of peace lead toward sound business and national

morality and toward true national grandeur? Let us then try to cultivate within our own hearts the noble sentiments of peace. Let us destroy within our own selves the passions which constitute the root from which most wars spring. I often ask my own people to do this. I often beg of them as I venture to suggest to-night, that we all endeavor to live in that spirit of brotherliness and love which does away with international suspicions and prejudices. I often tell them, as I suggest to-night, that if we talk peace we will have peace.

Mr. Allen was introduced by Mayor Baron Sakatani, who, as Vice-President of the Japan Peace Society, acted as toast-master.

In welcoming Mr. Allen, Baron Shibusawa, Counselor of the Japan Peace Society, expressed the hope that the bearers of expressions of good-will from America would continue to exert themselves until some of the questions between the countries shall have been solved. Thus as words increasingly became deeds, the uneasiness which is entertained by people who do not fully understand the situation will be allayed and the foundations of international peace will be strengthened. Mr. J. M. Gardiner, President, brought greetings from the American Peace Society of Japan.

Dr. K. Kozaki, President of the Japanese Federation of Churches, expressed his cordial appreciation of the spirit of the Pacific Coast churches as expressed in the letter brought by Mr. Allen. Dr. J. Soyeda expressed the hope that the messengers from America would carry back to their country some concrete results. This, he thought, could be realized through securing some organization to represent the Japanese churches in continuous co-operation with the Christian organization in America. This, with the co-operation of business organizations, will be of great assistance in the future.

Among those present at the dinner, besides those already named, were Mr. B. Nakano, Mr. S. Hayakawa (banker), Dr. Clay McCauley, President K. Kamada of Keio University, Dr. T. Harada, President of Doshisha University of Kyoto; Mr. E. W. Frazer, Dr. A. Oltmans, Dr. D. B. Schneder, President of the North Japan College of Sendai; Mr. S. Satake, M. P.; Mr. Z. Horikoshi, Mr. Gilbert Bowles, and Mr. S. Nemoto, M. P.

The above reported dinner and meeting was prayerfully entered into by me with the feeling that it was part of my work in Japan. Our Divine Master has many ways of having His work accomplished, and the old admonition to sow by

all waters ever holds good. My retrospect of this function is satisfactory. Care was exercised by our courteous hosts to not infringe on our simple Friendly ways; and the opportunity was given to extend the better Christian desires throughout Japan as no other method could. The address, and my speech, I understand, has by medium of the newspapers, been spread through the empire.

#### **Tenth Month 15.**

This afternoon, accompanied by Gilbert Bowles, my friend W. B. H. and I called on the Prime Minister of Japan, Count Okuma. He prolonged the audience for one hour. His features are thoroughly Japanese, and in repose his mouth is one great curve shut like a vise. But in conversation his face is luminous and with a great play of expression, whilst his eyes fairly twinkle with joy. He is exceedingly animated, gesticulating freely in conversation, more so than any twenty Japanese combined that I have yet met.

Immediately after I had presented an original copy of the address of the Peace Committee of Pacific Coast Churches, and he had expressed his gratification at getting such a communication from Christians, he introduced the subject of the present war with Germany, saying that it had been forced upon Japan against his personal will, and that of his country, but had to be entered into owing to the treaty between England and Japan. He profoundly deplored the terrible situation, with most of the civilized nations of the world in conflict, but hoped that it would be followed by international quiet, just as a calm succeeds a typhoon.

When I read him the message of love from all with whom I came into contact, which is contained in the credentials from Philadelphia Yearly Meeting of Friends, he expressed his appreciation by bowing his head and politely exclaiming that the Friends were the most satisfactory of all Christians, or words to that effect. This was followed by a long and remarkable deliverance regarding America. He said that America had been founded on a religious basis by the Puritans and Friends and others who loved God, and these men had had the highest ideals. No country had ever been so created. The successors of the fathers of the nation had

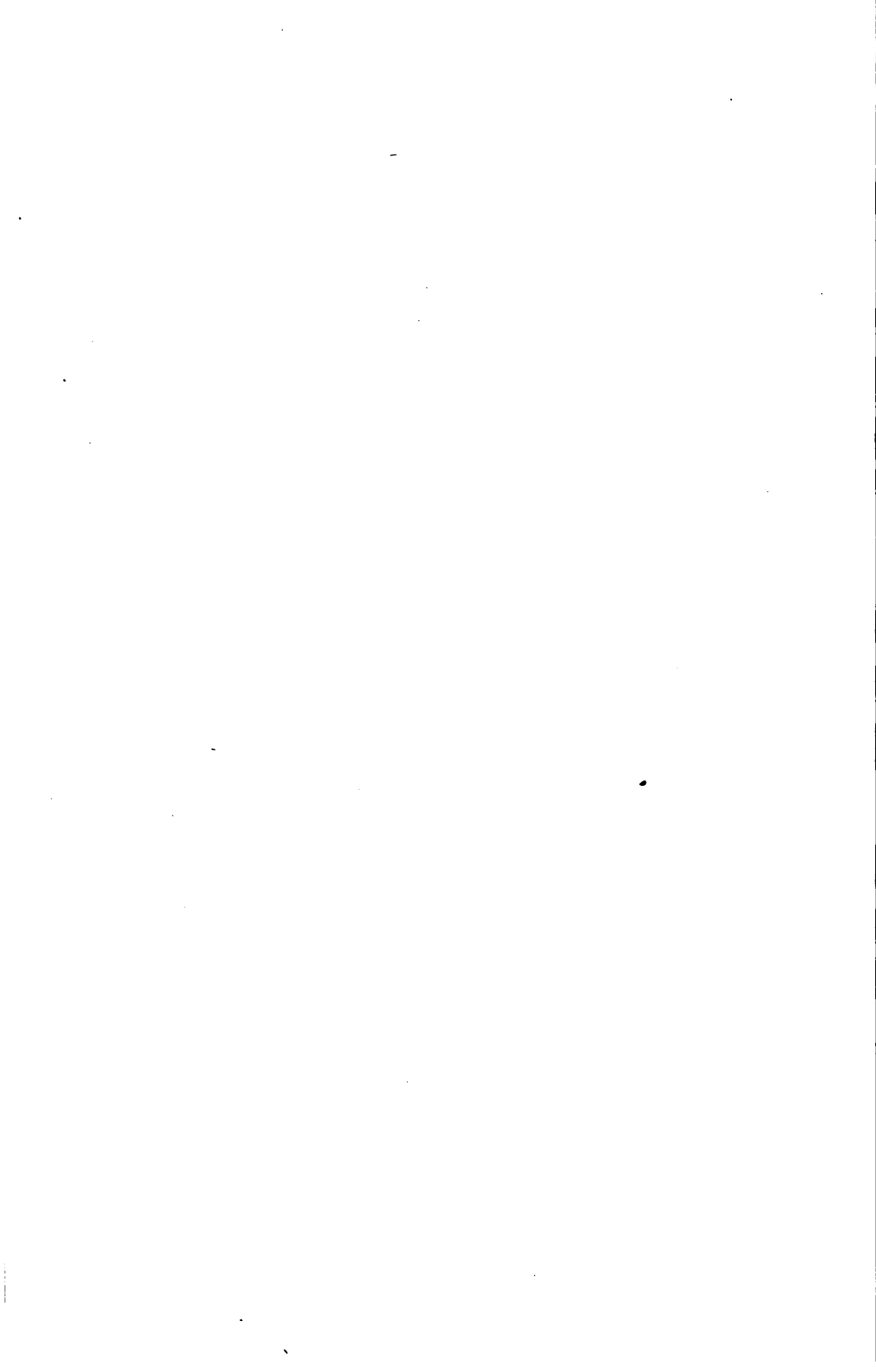


A LITTLE GARDEN IN JAPAN.



A TYPICAL JAPANESE TEMPLE.





to a good degree lived up to the law of righteousness. The national conscience had ever been sincere and great. He believed that the Christian influence still permeated America and directed her course. This was exemplified in the fact that recently the rulers of the warring nations of Europe had written to President Wilson with reference to their desire to appear in the right as to their conduct of that war. Finally, he considered that President Wilson embodied in his personality the righteousness which exalts a nation and was the living exponent of the Christian traditions which had made our country great.

When I spoke to him about the failure of great armaments to protect international peace, he vigorously assented, and sent for a copy of a Japanese magazine containing an article recently written by him on the subject. He expressed the hope that the present war will result in the breakdown of militarism and the enlargement of human liberty.

I was impressed with the feeling that we had been in the presence of an old man, who really loved his fellow-men, and who, whilst not a Christian in name, knew and endeavored to follow the law of God written in his own heart, whilst inconsistently compelled to acquiesce to the conditions associated with his political eminence in his own country and in the world.

The day after the dinner at which the address was issued to the press, the Emperor sent for a copy of it. I fortunately had provided myself with three original signed copies before leaving San Francisco, so both the Emperor and Prime Minister now have received them.

### **Tenth Month 16.**

To-day was very busy getting off reports to the Federal Council of the Churches of Christ in America, etc. This morning I addressed a large Bible class at Keio University on Christianity and business; and in the evening spoke to about thirty-three young men gathered in the parlor of Gilbert Bowles.

Bishop McKim, of the Protestant Episcopal Church of Japan, called, and I laid before him the need of church action with respect to the continuance of friendship between the

United States and Japan. I told him of the necessity of protests from the American churches regarding racial prejudice and militarism if the missionary efforts of the churches in non-Christian lands are to be developed. He has a big and generous heart. He listened carefully, and said that next week the mission conference of Japan of their denomination would meet, and that he would prepare resolutions and bring the matter before the conference, looking toward co-operation between themselves and the churches in our country. I am happy to think that now three annual assemblies of Christian bodies in Japan are started on this work in connection with this visit to Japan.

#### **Tenth Month 17.**

Calling, getting ready for the anticipated trip into China, and a meeting with an English-speaking Society, at which I spoke on American-Japanese relations, occupied to-day.

#### **Tenth Month 18.**

I was silent in the morning (First-day) meeting. W. B. H. was favored in delivering a message to the people.

I spoke at the Bible class afterward, according to arrangement, on "Worship."

The Friends' Meeting for Worship in Tokyo introduces some novel ways to foreigners. Thus if a man in the meeting desires to speak he often walks to the front, bows first to those on the platform, then to the congregation, which bows in return, and then he proceeds to deliver his message. At the conclusion the bows all round are repeated. Two apparently helpful messages from the congregation were delivered to-day. The Japanese are in many ways most punctilious and ceremonious.

A quiet and restful little meeting for worship was also held in the afternoon at the home of the teachers connected with the Mission.

#### **Tenth Month 19.**

This morning we went to the Meiji Gaku-in, or Presbyterian College. Two meetings were held; first with about twenty-seven theological students, and afterward with 250 or over young men. In both of these meetings I had to

preach the gospel of love and forgiveness as taught by the written words of the New Testament and the inward law of God in our own hearts. The need of Christian workers being separated unto Christ was emphasized in the opportunity with the divinity class, and it was a solemn season.

The faculties at the numerous educational institutions we have visited have been most kind in their expressions of sympathy with the exception of one very dour young man, who, I fear, is somewhat of a stranger to the sweetness there is in Christ and to the possibilities of joy in Him.

#### **Tenth Month 20.**

I have been disappointed to-day in not getting out, but fortunately only semi-working engagements and one social engagement were interfered with. The enforced rest may be useful in many respects—not the least spiritually. Oh! I need power, power, power from the one Infinite Source of spiritual activity if I am to be able to preach the unsearchable riches of Christ!

#### **Tenth Month 21.**

This morning we met Drs. Haven and North, representing the Federal Council, and a few other men at breakfast at the Imperial Hotel, in conference, as to what may be done to help solve the problems that create irritation between our country and Japan. It was a most interesting occasion and some helpful conclusions were arrived at. Eleven men were present.

Afterward, in Yokohama, W. B. H. and I met two very different men, but both imbued with the spirit of our Master. Dr. John Dearing is young and full of energy—Dr. Henry Loomis is one of the oldest missionaries in Japan and possesses a rare charm of gentleness and love. He told me about Asa Hirooka, a woman who in various departments of business life had been extraordinarily successful, and who all the time had been a devout Buddhist. She finally resolved to study the Bible and decided on the existence of a God. She could not, however, for a long time feel any sense of sin or of the need of a Savior. Yet in this attitude of mind she would go into the woods and pray that if there was

a Savior He might be revealed to her. Finally the connection was fastened in her mind, that Jesus Christ was her salvation and hope. She lived a new life after this conversion; gave up her large business interests, and spends her strength in going among her own people and, in largely attended meetings, telling of her conversion and preaching Christ. She will stand on the platform and say, "What I tell you is real; this is my individual experience; I feel and know within me that Jesus Christ is my Savior."

### III.

#### THE MITO TRIP.

##### **Tenth Month 23.**

On the 22nd inst. our party went to Nikko, and enjoyed a vacation there until the morning of the 24th inst. Our day of rest was passed in rickshaw rides up the lovely valley and under the cryptomeria trees. The temples and tombs at Nikko are very interesting. The former exhibit rare beauty and marvelous lacquer work. We went through one of these temples with throngs of tourists who, as non-Christians, would stop before the various shrines, prostrate themselves and throw coin into the sacred enclosure, whilst priests stood by and harangued them. Thousands of college men and schoolboys were visiting Nikko and its temples this day, it being a holiday.

##### **Tenth Month 24.**

On the 24th we proceeded to Shimodate and in the house of T. Mishima held a meeting. But few were present.

##### **Tenth Month 25.**

The following being First-day we attended two meetings in Mito, having reached the hospitable home of Gurney and Elizabeth Binford the evening before. I spoke in both meetings. Because of the foreigners present the morning period of worship was longer than usual.

##### **Tenth Month 27.**

The 27th inst. found us at Ishioka, where good Christian work is accomplished by the local evangelist, C. Suzuki.

This Friend was most attractive to us. As his children were born he based the naming of them on the text: "The Kingdom, the Power and the Glory." Thus, one child, a boy, was given the Japanese name for "Peace—Kingdom"; the second, a girl, "Glory," and the third, a boy, was called

"Power" in Japanese. As other children came he commenced another text: "I am the Way, the Truth and the Life." Thus the Japanese name for "Way" was applied to a girl, and that of "Truth" to a boy. A sixth child, a boy, appeared and was given a name which means "to work with zeal."

Our friend Suzaki had a goodly company gathered in his home, and the occasion was a particularly favored one. Our Heavenly Father was in our midst. I find that as the people are acquainted with the Friendly habit of spending part of the hour of worship in silent waiting upon God, just about in proportion seems there to be solidity of deportment and a uniting sense of the divine presence and love. I notice in many places that the Japanese temperament seems to peculiarly accommodate itself to silent devotion.

#### **Tenth Month 28.**

On the 28th we went by rickshaws some ten miles distant to Minato. It was a pleasant drive there and back through typical Japanese rural scenes. The processes of rice harvest were all before us, the cutting, the hanging up on bamboo fences of the sheaves to dry, the separation of the grain from the straw, the use of the flail on the threshing floors, and the hauling from place to place of the heavy sheaves. We saw that everything was done by hand with the most primitive implements. Old people and young girls, with others, staggered under loads fit for a horse in our blessed land. Countless women, often with naked limbs, spend day by day working in the paddy fields in mud and water a foot or more deep. Added to this are the sometimes unpleasant habits of the poor that violate the ideas of modesty cherished in Western countries. Crossing the river in a sam-pan, rickshaws and all, was a novel experience. Our rickshaw men trotted the whole ten miles to Minato, and the ten miles back, in about one and a half hours each way, and charged us 60 cents American money for their toil.

Everywhere I go I see that Japan needs Christ. He is, as everywhere else, in proportion as we really accept and obey Him, the only cure for poverty and sin.



TWO LITTLE FRIENDS OF TSUCHIURA CONGREGATION.



"GOING TO MEETING."





The meeting in the house of the local evangelist at Minato was not encouraging to me, owing to the great unsettlement that prevailed, all being late and a few leaving when we were about half through. I was greatly distressed, but tried to keep my mind centered on the object of our gathering and to deliver a message that in spite of difficulties seemed to arise with spiritual life in my own mind. The meeting concluded with prayer. Possibly some good was accomplished which I will never know about. I am told that there is a solid group of Christians at this place, among them the post-master and the town printer, and that their devotions are generally favored as much as elsewhere.

#### **Tenth Month 29.**

Our intercourse with the Binford's at Mito has been very enjoyable and they have imparted much information with respect to mission work and other conditions in Japan. This morning we left Mito for Tokyo, stopping en route at Tsuchiura. This meeting was so typical of others we have held at mission stations that I will venture a little account of it.

A few of the Friends met us at the railway station. All by dress and manner showed a superior condition to the non-Christian people about them. We went to the home of the local evangelist, Mansaku Nakamura, and removed our shoes, put on our house slippers, and soon participated in the noon-meal. Most of this we to-day had brought for ourselves, as the native seaweed soup and raw fish or other strange diet has not always proved satisfying. Then the people commenced to gather. As we were introduced to them they would, on hands and knees, bow their faces to the floor. This at our initial experience in Japan, seemed to us very subservient, but really means no more than handshaking does to us. All sat around on the soft floor matting, my Elizabeth alone enjoying a chair. I can not sit on my heels, so sit "Turk fashion." W. B. H. sits all sorts of ways. Finally an opening hymn was sung, followed by reverent waiting upon God. Then I spoke and the wife of our Japanese host interpreted most fluently for me. The evangelist said a few words, not interpreted to the four foreigners present, then I offered prayer, and after a season of reverent

silence a concluding hymn was sung. The congregation was of the helpful sort to-day. Among the members of Friends present was the local agent of the Standard Oil Company, a sugar merchant, and banker, and other well-known citizens of Tsuchiura. Two dear little children, a boy aged four years, and a girl two and a half years, sat during the meeting with a charming dignity and quietness. These little fantastically dressed children would have done credit to our solid old Quaker meeting at "Fourth and Arch."

Mansaku Nakamura, the minister, is a young man who a few years ago was on his last year of college course of civil engineering in Tokyo. One evening a few years ago he came with a companion to the Friends' Mission in Tokyo so full of hatred of the Christians as to determine to break up the meeting then in progress. The hymn being sung as he entered wonderfully affected him and he left the meeting resolved to investigate the new faith. He before long gave proof of his conversion and felt he must preach the gospel. According to the custom of the country he called his family and relations together and told them that his anticipated life work for which he had been preparing, and for which they had been paying, must be surrendered. They were bitter in their denunciation, but he stood firm. A few days later he met an uncle who said to him: "We all were opposed to you the other day, but I have since then decided that you can do as you feel you must. What is more, the family has had another meeting and agree to let you become a Christian and preach the Gospel." Thus, after these bitter trials, a clear way was made for him, and, as M. P. Bowles told us, from that day to this Mansaku Nakamura "has not made one false step" in his Christian life.

## IV.

### AROUND TOKYO AND YOKOHAMA.

#### **Tenth Month 30.**

About 800 young men and boys met us at the Rikkyo Gakuin, or St. Paul's College of the Episcopal Church, this morning, where we were warmly welcomed by the President, Dr. C. S. Reifanider and the Principal, Dr. Motoda. The audience included pupils from the "middle school" and also theological students. W. B. H. first gave a little address on Westtown, and I spoke on "International Peace." It is a privilege to plead on behalf of the higher ideals from the Christian, economic or moral viewpoint, to so many young people who will be likely to help mould the thought of the nation.

#### **Eleventh Month 1.**

First-day. Attended the large union service for American Christians in Tokyo. I spoke from the text: "I will never leave thee nor forsake thee." A large part of the service was conducted as a Friends' meeting, with periods of reverent waiting upon God, and two other ministers of other denominations participated in it to our great comfort and satisfaction.

#### **Eleventh Month 2.**

Not long ago we heard that a certain president of a well-known school of Japan had stated to his 1000 students that war with the United States was inevitable, and asked them to prepare for it. I felt I would like to talk with him, and W. B. H. and Gilbert Bowles concurring, arrangements were made to see him. We found his antagonism to our country was largely based on the fact that, whilst during a recent visit to America he had personally received the utmost courtesy everywhere, he had met with his own countrymen, who complained of what they felt had been insults to them be-

cause of their nationality. Thus in San Francisco a Japanese man's silk hat had blown off his head, and a workman who picked it up had treated it with ridicule. I laughed and made the president laugh as I explained how silk hats are an object of scorn on anybody's head in the minds of our rougher element on the Pacific Coast. He complained that his compatriots had told him that all over America they were not waited on until the last in the stores, and that in the street cars other people would slip into vacant seats just before them, all things indicating unfair treatment because of their racial appearance. I replied that our Japanese friends were too sensitive, that frequently since being in Tokyo young men had pushed into seats in the tram-cars right before me in spite of my mature years, but I had never once felt insulted or that it was so intended because of my being of a different race. On the contrary, I had simply recognized that in Tokyo as in America the ruder classes look out for themselves. He was evidently sincerely affected by my remarks, which were reinforced by W. B. H.'s testimony that that very morning he had had a similar experience. The good president, a most cultured man, repeatedly expressed his regret. We talked over a good many things, I pointing the need that nothing be done or said to excite irritation between the two countries, and that so doing would only accentuate and never solve the problems of race between us. He agreed to this. I also showed him that the efforts on the part of the many friends of the Japanese in America to help them would be thwarted and these American friends themselves alienated by a lack of consideration or forbearance on the part of the Japanese in their own country. We must have mutual sympathy for each other. At the close of the conversation this most delightful gentleman, who had once seemed to be bitter toward the American people, asked me to address his school, and a special assembly is called for it. He has seemed wonderfully won over, and now I pray that I may be divinely helped to carefully speak to this important body of students in the hour allotted for the purpose.



A "LITTLE MOTHER."



"I GO A FISHING."



**Eleventh Month 3.**

A luncheon was given us in Yokohama yesterday. I prayerfully considered that the opportunity presented to address such an influential body of merchants and bankers in one of the great world ports should not be ignored. Many of the men present were non-Christians, but some of these bowed their heads reverently when I referred to the power of the religion of our Lord. As a result of this occasion, new offers of opportunities for public service were presented, but I am compelled to decline new engagements. I see clearly that I must consider myself released from the locality of Tokyo on the tenth of this month. Here is the newspaper account:

Under the auspices of the Yokohama branch of the Japan Peace Society a tiffin was given at the Bankers' Club yesterday noon in honor of Mr. Wm. C. Allen, President of the Northern California Peace Society, who is now visiting Japan. Since his arrival in Japan at the latter part of last month, Mr. Allen, who is accompanied by Mr. William B. Harvey, has had frequent interviews with the leading Japanese and American residents.

In his capacity as the Secretary and representative of the Pacific Coast Churches of the United States, Mr. Allen, through the interpretation of Mr. Nomura, addressed the gathering as follows:

As you know, I bring to Japan an address from the Peace Committee of the Christian churches of the Pacific Coast, signed by Captain Robert Dollar, who is doubtless known to many of you. \* \* \* This address can at least explain our feelings toward the people of Japan which the latter certainly appreciate.

The attitude of our President toward international comity and friendship is well known and should be a guarantee to all other nations of the sincere desire of our administration to pursue an honorable course in international relations. Many of us feel that Christianity has been the foundation of the prosperity of America, and it has been a source of happiness to me to observe that the missionaries coming to your country from ours are appreciated as bringing with them the ideals which may be a blessing to your land as well as to ours.

The peace propaganda in America offers many strong pledges of good-will and friendship between your country and my own. Possibly some of you little know how much time is devoted by our leading men to the furtherance of



international good-will. Among the many agencies devoted to this service may be mentioned the following organizations, and officered by leading business men, bankers, or educators:

The Japan Society, the American-Scandinavian Society, The Pan-American Society, the German-American Society, The Grange, representing 1,000,000 farmers; The Inter-Parliamentary Union, associated with the leading Parliamentarians of other nations. There are hundreds of peace societies. Besides, our leading bankers, lawyers, merchants, educators, etc., are interested in this great movement. Some of these men count it a privilege to travel hundreds of miles to deliver an address on this leading world question.

\* \* \* \* \*

At the annual congress of the Association of Chambers of Commerce of the United Kingdom held in 1913, Sir Algonon F. Firth, its President, in his opening speech, referred to the increasing and appalling expenditure on armaments. He said: "At the present rate of increase, Europe in ten years would be spending on armaments annually a sum sufficient to replace the mercantile marine of the world." He called attention to "this handicap upon the world's industry." He asked the greatest business body of the world that they, "with no uncertain voice call upon statesmen to get together and devise a better scheme."

Some of us of America particularly ask your sympathy and co-operation with us. The leading men of Yokohama have much at stake in connection with the maintenance of international peace. The system of war is admittedly false to humanity. History reveals that it does not permanently settle quarrels. It only breeds succeeding wars; it can not be depended upon as a means of deciding the equities of international disputes; whereas, an International Court of Justice has proved its value in this respect. War represents only the power of brute force. Banking, commerce and education, on the other hand, exalt the power of the intellect. War represents the ideals of the past. Your great profession of banking is associated with the ideals of the future. May I not appeal to you to assist some of us in America to replace the antique system of war with the saner methods of international arbitration or judicial procedure?

The possibilities connected with the determination of business men to protect their own and national interests from the damage done by militarism, and by doing all they can to assist a spirit of international co-operation, are very great.

Business men of all others should be interested in the organized peace work. You have some active peace socie-

ties organized in Japan, officered by some of your best men. They take the broad view of patriotism which looks to the conserving of the moral and material interests of national life as against the waste and deterioration resulting from lapses in international friendship. I appeal to you to do all you can to support these organizations in the success of which you must admit your own financial interest is involved.

\* \* \* \* \*

It has been a source of regret to me since reaching Japan to find prevalent at the present time in a few of your newspapers just what we in America have to contend with at other times. I refer to the spirit of jingoism. I have read numerous reports about contemplated action on the part of the United States which might be adverse to Japan, and while every one of these reports have been proved to be false, they continue to do their unhappy work and may estrange some of your people from a spirit of friendship which they have for America and which we, on our part, most certainly feel toward Japan. Can you not invoke the support of your better newspapers in stopping this unhappy work? Such loose talk is full of danger. I appeal to you to take active measures to bring your influence to bear where necessary, in order to neutralize the jingoistic spirit.

In responding to Mr. Allen, Mr. Otani, President of the Yokohama Chamber of Commerce, expressed his sincere welcome of the visit of Messrs. Allen and Harvey. He stated that such a question as the conflict which is feared in some quarters of this country and also in the United States is a faint dream of the fool, which is scarcely worth the consideration of those of common sense.

The war between Japan and the United States is an absolute impossibility, in view of geographical and historical points. But things of trifling nature are often liable to cause the origin of matters of gravity. Consequently, it is, as expressed by Mr. Allen, sincerely hoped that all members of the society in co-operation of those of business circles, banking enterprises and industrial bodies, try to exert themselves toward the promotion of peace between this country and America.

Among those present yesterday in addition to those above mentioned were Mayor Mr. Ando, Mr. Inouye, director of the Yokohama Specie Bank; Judge Sato Hakuai, Mr. H. Idzuka, of the Tokyo Kisen Kaisha; Rev. I. Mori, Dr. J. L. Dearing, Mr. Gilbert Bowles, Dr. Clay McCauley, the Rev. H. Loomis,

Mr. M. Kobayashi, Secretary of the Yokohama branch of the Japan Peace Society, and others.

#### **Eleventh Month 5.**

This morning W. B. H. and I went to the Aoyama Gakuin (M. E. College), where at the assembly I had a full opportunity to speak to about 450 students. The subject of ideals was presented, and an earnest appeal made to follow the great idealist, our Savior, who leads His people into peace of heart and home and national happiness.

Another meeting was held with the theological students, some thirty in number, and the faculty of that department. I am sure that the graciousness of heavenly love rested upon us.

#### **Eleventh Month 7.**

About 800 students, and the faculty, of the middle high school of Tokyo, greeted us to-day. The young people and others were intensely interested, often laughed and applauded as I piled up arguments in favor of international concord, and against war. I also referred to conditions in California, showing the reasonable objections raised by some of our citizens against some of their countrymen. It required prayerful caution, lest I say something that would hurt the feelings of anyone present. The president and others seemed highly pleased, he remarking more than once: "It was a fine speech, a very fine speech." So I am glad. This school is considered the finest of its kind in the Empire, as into it by process of elimination are entered the most promising youth of the country.

I go from high school to college, Christian or non-Christian, and in them all see the young men engaged in military training. The Christian college people say they are obliged to do this, as without it they would not obtain governmental recognition. Truly many difficulties have seemed in my pathway, but they have all vanished as I have proceeded.

I have had much fun over my coat-tails in Japan. I left America with a black business suit, which I hoped would answer for all occasions, but, on reaching the land of Oriental-occidental etiquette, found that a tail-less coat would not

be suitable for public addresses, dinners or even morning calls on prominent men. So a coat with tails was added to my equipment. Our guide, philosopher and friend, Gilbert Bowles, keeps me posted as to what good form in Japan requires day by day. Thus I will say in the morning, "Well, Gilbert, is it tails or no tails this morning?" If he says "tails," on goes the otherwise avoided coat.

## V.

### LAST DAYS IN JAPAN.

#### **Eleventh Month 8.**

There are many traits in the Japanese character which we can admire. For instance, at a hotel in Kobe, we met with some German refugees from Vladivostock, who fled to Japan as a result of the war in Europe. Although Japan is also at war with Germany, these refugees in Japan are perfectly safe, and treated with the utmost respect. They have personal freedom so long as they strictly act the part of non-combatants. On the other hand, Japanese civilization is very different from ours. It offers a moderate extension of public utilities, and has a strong army and navy in so far as these indicate "civilization." But the crowded manner of living, the, to us, often disagreeable habits of the poorer people, the prevalence of skin diseases, etc., all make one feel that this admirable race has yet much to attain in the coming years. Yet they keep their persons and houses scrupulously clean.

In considering the desire of some Japanese to have full access to America—most of them, I believe, do not care for that—it must be remembered that their Government is said to have returned to Korea and China some years ago a few shiploads of Coolies whose possible entrance into Japan threatened to cheapen labor in the latter country. At a large meeting held at Kobe in the year 1912 to protest against the anti-Japanese legislation in California, which was adverse to Japanese residents of that State, I am informed that Dr. Myers in an address reminded his hearers that they were in essence protesting against the same sort of action as they had themselves exercised toward Asiatics a few years before. The large audience took its "medicine," saw the point, and laughed whilst cheering the speaker.

First-day: At the mission meet this morning, in which I preached from the text: "The Gospel of the Kingdom," enlarging upon the spiritual nature of the Kingdom of our Lord and the terms upon which it is to be entered and enjoyed. Was on my feet almost one hour—quite long!

In the afternoon at the Y. M. C. A. we met with a group of serious men, to whom I spoke from the text: "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." It was a solemn meeting and conducted after the simple manner of Friends—no singing—again showing that the Japanese temperament can well adapt itself to silent worship if encouraged thereto. I frequently hear that this is the case.

The Japanese during their war with Russia were the first to recognize the possibilities of sanitation in connection with army life. In that campaign, lasting almost two years, only about 30 per cent. of their losses were from disease and 70 per cent. in battle. This comparison is all the more striking when we recall that the normal mortality in war has been 80 per cent. from disease and 20 per cent. from battle "casualties." Yet at army matters their sanitary success seems to stop. Their cities have no sewer system. Foul and offensive smells everywhere greet the visitor in Tokyo and other great communities. Carts dragged by many men and boys and loaded with sewage, and polluting the air, are encountered at every turn. No doubt this antique condition is the result of lack of funds which has developed from their public expenditure largely going into national defense.

### Eleventh Month 9.

Oh, the horrors of packing and re-packing! To-day has been employed in making financial and traveling arrangements in Yokohama and in segregating our effects. Some go to Hongkong, whilst winter goods and other daily essentials we take with us into Korea and China.

The Japanese language is full of superlatives. Thus the use of the word "honorable" seems very funny. "O-yu" is "honorable hot water." I often want it—certainly it is not to be despised. A certain vegetable much used throughout the empire, and somewhat like our cabbage, is, I am told,

called only by the name "the honorable leaves." The street car conductors do not just say "please move up front." They call out, "Please exert your honorable human strength by stepping to the front."

I have made considerable inquiry from missionaries and non-Christians as to how the European war is affecting the non-Christian population's attitude toward Christianity. The missionaries tell me that many of the Japanese say nothing, or little, about it, but that reticence may indicate much thinking on their part. So I find it. Most of the missionaries express the hope that their work will not be hurt by the terrible inconsistency of so-called Christian nations being involved in this hideous struggle. One thing I do observe: the Japanese are highly gratified to become participants in a war with Christian nations as allies. Dr. Nitobe the other day overheard some Japanese conversing about the war and Christians. Said one to the other: "They say we have no religion, but theirs is only a veneer. Look how when their passions are aroused their religion fails to restrain them. See how in this war they behave worse than we do."

### **Eleventh Month 12.**

I was able to make three appointments to-day. We went to the 7:45 a. m. assembly at Doshisha University in Kyoto, where I spoke to 670 students from the text, "Whatsoever a man soweth, that shall he also reap." It was a solemn message, and so felt, I believe.

At 2 p. m. we met the 80 theological students of the same institution, and a few religious workers from the city. This was a peace meeting, in which I endeavored to quicken the sense of responsibility of these young Christians with respect to international peace, also presenting many facts regarding the general and local California situation. They were very much interested. W. B. H. also spoke a few words of encouragement which made a helpful close to the meeting.

The last dinner given to us in Japan, in recognition of my being President of the Northern Californian Peace Society, and the bearer of a letter from the Peace Committee of



VILLAGE SCENE NEAR KYOTO.



IN ZOOLOGICAL GARDEN OF KYOTO.





Churches, was participated in by us in the evening. It concluded a hard day's work. We had a free discussion about international matters, and as to what might be done to mitigate any tension between Japan and America. The dinner was given in the handsome new Chamber of Commerce building. This city of Kyoto, with its 423,000 people, has many wealthy merchants. At the conclusion of this opportunity, in a short formal speech, the President of the Chamber of Commerce said that when we consider the present war in Europe, our visit to Japan at such a time might be considered like a plum blossom in the snow; and he intimated that although such was the case, the blossom would bear fruit after the chill had vanished. May his gracious expression be realized!

I may here bear witness to the cleverness, courtesy and mental discipline manifested in the educated men of Japan whom it has been my privilege to meet on this trip.

### **Eleventh Month 13.**

We were again at Doshisha University before 8 a. m. to-day to have a meeting with the girls' department. As the service was given into our hands I asked the head of the department if we could have it on the basis of a Friends' meeting. She gladly assented, saying that they never had such a service before, and how glad she was to have such an opportunity with the 200 students present. It was a good meeting. I spoke from the first few verses of the 16th chapter of the Gospel of Mark, and the silences before and after were as profound and reverent as I ever witnessed.

We took tiffin with this excellent woman. Part of the day was devoted to the much-needed change of sight-seeing and a little shopping. Some gardens we visited were the first beautiful ones we had seen in Japan, and my trusty camera was brought into frequent requisition.

Whilst speaking of Doshisha University, I must not forget how Dr. Harada, its able President, has assisted us. He is one of the great men of Japan to whom I was favored to have introductions from mutual friends in America. One was from a leading business man of San Francisco who years ago had been the means of saving the life of Dr.

Harada in a shipwreck off the coast of Japan, and a warm friendship has been maintained between these two men ever since. Doshisha University is the largest Christian educational institution in Japan, and has over 1300 students.

Many young men met us at the Y. M. C. A. meeting in the evening. W. B. H. first spoke, particularly emphasizing the fruits of Christianity as revealed in the beautiful building we met in, which was the gift of a Philadelphia Christian merchant, John Wanamaker. I spoke on "Why I Am a Christian," giving some of the leading reasons that appeal both to the intellect and heart for belief in the Lord Jesus Christ as the real Son of God and Savior of the world. About 85 per cent. of those present were non-Christians. They leaned forward in their chairs, with intense expressions, anxious to grasp every word regarding a subject that they evidently felt was of vital interest to them. We concluded with a time of deep, silent prayer.

#### **Eleventh Month 14.**

The morning was devoted to a drive to one of the Emperor's gardens (Shu Gakum) near Kyoto. Our party was so fortunate as to meet a Princess of the royal family to whom we had been introduced the day before, so that some special privileges were granted us. I did not participate in all the walking required, so whilst the others wandered through the grounds I sat with thankful heart enjoying the communion with nature and God that the quiet and beautiful scene afforded.

To Kobe, Imperial Hotel, in the p. m.

#### **Eleventh Month 16.**

As we part from picturesque Japan and her courteous people, many recollections of what I have seen and heard crowd to my view. These have in larger or smaller degree a bearing on international relations. Here I refer to a subject that is a simple matter, on the face of it, yet one that contributes its share toward the maintenance of good feeling between that country and America. Tourists sometimes go through the empire or stop at its ports with exaggerated ideas of the low cost of everything. They have been known

to hire rickshaws for most of the day and then offer only a few, ten or twenty sen (5 or 10 cents), for the service rendered, whereas the regular price in such cities would be twenty or thirty sen an hour. Bad feeling can not fail to result from such conduct. In many Japanese shops (except second-hand shops) the one-price system prevails except when a special offer is made for the purchase of several articles together. Yet tourists have too often been known to pick up the goods desired, lay down the money they thought might be fair, and make off. The store-keepers protest, but are too good mannered to place their "customers" under arrest. Anything that Christians can do to call attention to the avoidance of such acts of injustice will assist in promoting a feeling of friendliness between the Japanese and English-speaking peoples.

Japanese thought regarding Christianity will have much influence on our international relations with that country. As I write elsewhere, our holy faith incurs their tremendous criticism as a result of its assumed association with the spirit of war. The Japanese mind fully grasps the inconsistency of war with the profession of Christ, and this fact, combined with the burdens of militarism and excessive taxation resulting therefrom in their own land, will fully prepare them to welcome declarations from the churches of America or elsewhere that are adverse to militarism. The sum of my investigations in Japan lead to the belief that the churches of America have everything to gain by faithfully continuing their recently adopted policy of publicly testifying against war or preparation for it.

### **Eleventh Month 16.**

This day we left Japan by steamship from Shimonoseki. Our eight weeks in Japan have been full of work and interest. The manifestation of the presence of the Spirit of God has been present in many of our meetings. From city to city prominent men of affairs and church people have declared their satisfaction with our visit and their feeling that the peace propaganda particularly was most opportune. Numerous leading newspapers have favorably and civilly commented on the fact that the Christian churches have

taken up the subject of internationalism and peace. I believe I have been preserved from making mistakes at a time when much delicacy of expression in a trying condition of animosity toward my own country was extremely necessary. My prayers have been realized, and for all this I thank God. That gentle and strong man, Gilbert Bowles, has helped me much.

The supersensitiveness of the Japanese as to what other nations may possibly be thinking of them is admitted by many eminent Japanese, in private conversation, as a difficulty to be overcome. It bodes ill for their future peace and comfort as well as for that of those who may be brought into contact with them. The United States passed through a similar period of self-consciousness some fifty to one hundred years ago, and let us hope that Japan will peacefully emerge from such an experience. They admit the fairness of the general principle held by America adverse to unrestricted immigration, but do ask for courteous treatment in connection therewith. Surely this is their due.

No one should venture to extend peace work in Japan and grapple with the many-sided California-Japanese question who does not intimately know the faults on both sides and the dangers involved with respect to the controversy, and who can deal with them in a broad and sympathetic spirit. On both sides of the broad Pacific their people and our own have need to cultivate the "international mind." And the Christian worker's recourse to watchfulness and prayer is his crowning asset. The Christian solution of this perplexing question will be the only enduring one. Force or talk of bloodshed will never settle it.



THEOLOGICAL STUDENTS AT UNION BIBLE INSTITUTE, SEOUL.



ONE OF THE PICTURESQUE GATES OF SEOUL.



## VI.

### KOREA.

#### **Eleventh Month 17.**

We arrived in Seoul, Korea, about 8 p. m., where we were welcomed at the train by Bishop M. C. Harris of the M. E. Church in Korea, Dr. H. C. Underwood, and others. Our two days and one night of travel to Seoul had been particularly pleasant. We were the only first-class travelers most of the way and were not subjected to crowding or to the annoyance of constant second-hand tobacco smoke. The steamship purser proved to be a Christian and helped us much. The scenery of southern Japan and the Inland Sea was charming all of yesterday. At Fusan we were met by Masaru Fujiwara, a Friend of the Japanese meeting. He is an officer in the customs. He feels his isolation. We sympathized with him, and tried to encourage him in his Christian experiences.

Korea has a population of about 13,000,000 people. There are about 200,000 Christians in this land. It was annexed by Japan about four years ago. The deposed emperor, Li, still lives in his ancestral palace at Seoul. The people are naturally non-aggressive, and have yielded to the active rule of Japan.

#### **Eleventh Month 18.**

A very strenuous campaign awaits us here. Our good missionary friends are going to make the most of us. I have been extensively advertised as a well-known church peace advocate, and much interest is excited in our visit. As for me, I must "look up unto the hills from whence cometh my help!" My prayers are often more that the people I meet with may be blessed with the enlightening influence of the Holy Spirit than that His power attend my imperfect ministry.



In the evening a peace meeting was held in the Japanese Y. M. C. A. for business men. It was presided over by the President of the Supreme Court of Korea, N. Watanabe, and about 200 were present. This gentleman greatly impressed me. He is a fine man and a Christian.

#### **Eleventh Month 19.**

Again I spoke twice to-day on international peace. A union meeting of the theological students of Seoul was held in the picturesque old building where the Union Bible Institute meets. Over 100 men, most from 25 to 30 years of age, eagerly listened to the message of peace that I was led to deliver. After the opportunity I took a picture of the group. I everywhere do but little sight-seeing.

Thirteen hundred students crowded the Presbyterian place of worship in the afternoon to listen to another peace address. As on other occasions they sat on the floor, some on their heels, and others with crossed feet. They particularly applauded some of the appeals I made for the bravery than can be exercised in peaceful pursuits, or on behalf of moral issues. This exhibition of feeling showed where their hearts were. The missionaries seem very happy at being able to introduce to the city a service that will extend the work of the Christian churches, and for the first time has brought the non-Christian members of the public schools into their churches. A large majority of the students present were from different high schools of Seoul, and representatives of the faculty of these, and the Christian colleges and schools, sat together on the platform. I am always glad to be the means of helping these faithful missionaries in their work, besides spreading peace principles. It was a fine meeting.

#### **Eleventh Month 20.**

We held a Gospel meeting for worship for the students of the M. E. College and high school to-day, about 400 being there. I spoke from the last verse of the first Psalm. It was a Friends' meeting, not even an opening hymn, and I hope may have been blessed, as seemed to be fully the case.

**Eleventh Month 21.**

The mission field of Korea has been the most signally blessed of all for many years. Apostolic conditions have prevailed. The outpourings of the Holy Spirit have amazed the workers as in the days of old. We hear many anecdotes proving that literally signs and wonders have followed those who believe. Here is a sample from a most creditable source.

Last evening during a most delightful dinner hour in the hospitable home of Dr. Underwood, we heard the following: A few years ago a certain elder in a Christian church, out in a country village, died, or to all appearances died. After a good many hours, whilst preparations for the funeral were being made, he came to life and sat up, to the amazement of his friends. They said to him, "We thought you were dead." He replied, "I have been dead." They asked him where had he been. He told them that he had died and gone to the door of a beautiful place which he was informed was heaven. He was about to enter when an angel stopped him, just as he also saw another Christian, Bro. ———, who lived in a neighboring village, go in. "Why can I not go in?" he asked the angel; "you have just let Bro. ——— go in?" The angel answered, "Yes, but Bro. ——— has been faithful; you have not been faithful. Go back and commence life again." Not long after it was ascertained that Bro. ——— had died in the neighboring village at exactly the same time that the elder had, and had been buried soon thereafter. The church elder is still living.

The above incident is well known in the locality where it occurred, but the missionaries have not advertised it, lest a possible misguided enthusiasm, based upon it, may lead astray inexperienced converts.

One of the eminent missionaries of Korea, to whom I had an introduction, and who has helped us much, was about thirty-two years ago preparing himself for the missionary field in India. Yet very often the thought of Korea kept, at first much against his wishes, intruding itself into his mind. His arrangements were finally consummated, except that he must write a letter definitely accepting a station in India.

He wrote the letter and was, at the letter-box, just going to post it, in New York City, when he clearly heard a voice behind him saying, "What about Korea?" He looked around, but saw no one, left the letter-box and decided that he would test this strange call once more. He went to the office of the Mission Board, where the elderly Secretary sat reading a letter. The latter looked up from his correspondence and remarked: "If ever there was coincidence in God's work, here it is. I am just reading a letter from the young man we had expected to send to Korea, informing me that he can not go. Just at the same moment you, who want to go there, come in. Get your medical certificate and we will see if we can send you." Soon thereafter the young man left for his work in this land, and it has been wonderfully blessed.

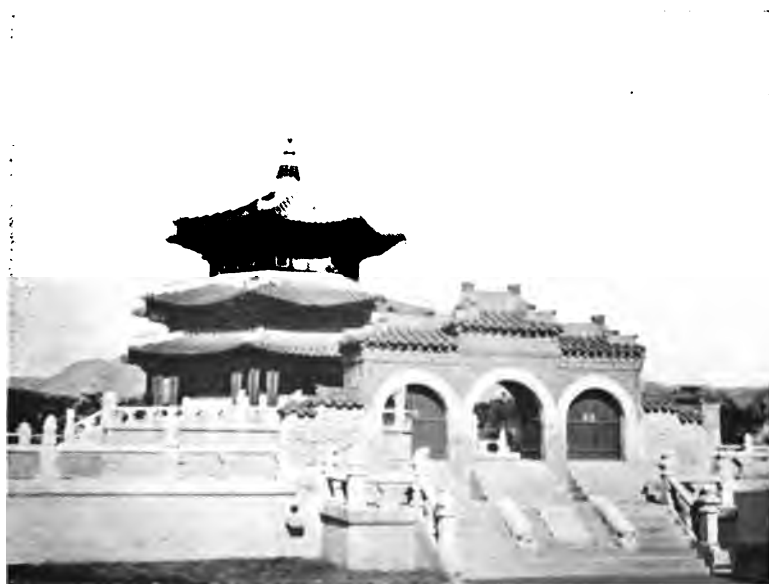
We had a delightful meeting for worship with about 125 girls and young women in the Presbyterian Girls' School this morning. We afterward dined with John F. Genso and wife and others. The girls had prepared a hymn in our honor to the tune of "America," and sang it at the close of the meeting.

#### **Eleventh Month 22.**

First day: At the Korean First Presbyterian Church to-day we met with about 250 native Christians. I spoke a short time.

The union services of missionaries and their families, as far as I have ever seen, are in all lands seasons of spiritual uplift to the workers visiting them. This afternoon we faced a splendid group of men and women, some 150 in number, of the description referred to. It was intended to be held as a conservative Friends' meeting, and was so, except that two hymns were proposed and sung from the body of the congregation, but it was the meeting of these dear brethren and sisters as well as mine; they did not quite understand, and I did not feel badly about it, as possibly the hymns without an organ helped to lift them, who rely so much on music, into the heavenly places into which we were all introduced.

At my request their regular collection was deferred until the close of the service, and then it was proposed to apply



"TEMPLE OF HEAVEN," SEOUL.



KOREAN COUNTRY LIFE AND MOURNING HATS.



it to the relief of non-combatants.

This brought out numerous expressions revealing the deep feeling of those present on the subject. I had previously commenced a sermon, determined not to say a word about the peace question, of which I often get tired, but, before I concluded, realized that my own peace consisted in also speaking somewhat about the sins of militarism and sorrows of non-combatants. This I had been favored to do in connection with the tenor of the discourse, without lowering the power or weight of it. It is always most important for the preacher to make instant response to the leadings of God.

### **Eleventh Month 23.**

Happily we had no public engagements to-day, as stormy weather prevailed.

The sights in Korean congregations are very novel to a man from the Occident. A curtain hung on a cord about eight feet high and running from the pulpit to the rear of the room separates the sexes. The women and girls sit on the floor, clad in wide Turkish trousers, drawn tightly at the ankles, and in voluminous skirts. Their heads are covered with peaked red, fur-lined caps. The men also sit on the floor, mostly arrayed in long white robes. Many wear their funny little black hats during the service. These hats are much the shape of the tall hats of civilization, but are much smaller and made of horsehair. They are perched on top of the heads of the wearers, and are fastened by bands brought under the chin. The sincere fervor of these Christians would well put to shame some in the home-land whose attire may be very grotesque. These Koreans are indefatigable Bible students. They are strong in prayer. They really consecrate their lives to Christ. Most of the congregations do not depend on funds from America, but are absolutely self-supporting. They are even sending missionaries of their own into China.

### **Eleventh Month 29.**

Almost one week has elapsed since the last date recorded in this diary. On the 24th inst. we visited the Severence

Hospital. It brought to mind the needs of our Friends' Tokyo Mission in this respect. Some of the surplus family expenditure of our Friends in Philadelphia yearly meeting, or of even the plainer sort of Christians anywhere, would easily alleviate the sufferings of thousands of distressed people in Tokyo, if applied to medical mission work, through the agency of that Mission. Above all, through such physical means is the Gospel carried to longing hearts.

After the visit to the hospital we dined with Dr. Mills and wife, she being, it is believed, the only Friend in Korea. Then we met about eighteen of the principal men connected with the civil and educational administration of Korea and Seoul at the Y. M. C. A. largely in connection with an inspection of the fine new buildings. I embraced an opportunity to make a short appeal for the development of the spiritual as well as the material interests of the people committed to the care of the officials who were present. It was well received.

In the evening we met with about 450 young men at the Y. M. C. A. Both W. B. H. and I earnestly entreated them to enter into the Christian life and accept the Lord Jesus Christ as their Savior. About 85 per cent. of those present were non-Christians. They listened with tense interest.

Beside us on the platform sat the Korean Y. M. C. A. Secretary, and at the conclusion of the meeting he most earnestly addressed the congregation. He is an orator. Yi Sang Chai has had an extraordinary experience. Years ago he was Secretary of the Korean Legation at Washington, D. C., proud of his learning and seeming ability to confute the followers of Christ. Finally as a result of a revolution he was thrown into a miserable prison, where his son was tortured before his eyes, and he daily expected death. Some of the missionaries sought the veteran statesman, but he resisted their appeals to seek Christ. One day a sense of his sins and need of a Savior burst into his soul. He accepted Jesus as that Savior. He immediately commenced to preach Christ to the other prisoners. Since then his life has been devoted to bringing young men to the Lord whom he once defied. He now, in his old age, after at one period

hating life and feeling through with the world, has charge of the religious work of the Seoul Y. M. C. A. and brings many converts to the Master whom he so ardently loves.

On the 29th inst., at the conclusion of the service in the Korean M. E. Church, a new church-member made an offering of his spectacles, which cost three yen (\$1.50), and which was all he had to give to the work of the Lord. Some may smile at this, but the incident is typical of the willingness among Christians, everywhere in this country, to surrender all they have to Christ.

That night I was taken ill, but am now rapidly improving. Happily our hotel is a new one, beautifully planned and conducted, and very comfortable. How true it is that the Lord's mercies are deftly and lovingly mingled with the trials that oftentimes harass his people! Good Bishop Harris, of lovable personality—he really is as young as a boy—has called to see us every day.

The sights of Korea are wonderful to a stranger. The immense "mourning hats" are intended to indicate shame because of the loss of near relatives, and they are seen everywhere. The oxen carry huge bundles of brush along the country highways. The people look dreamy as they sit and smoke in the winter sunlight.



## VII.

### IN PEKING.

#### Twelfth Month 5.

On the 30th ult. we left Seoul for Peking. The journey required four days and three nights. The days were passed in fairly comfortable coaches; and the nights were, in that region unfrequented by foreign travelers, not so pleasant. Terribly cold weather greeted us in Manchuria. At our last resting-place, Shanhaikwan, a miserable experience from the coldness of our rooms awaited us. In the main the trip did us good and afforded a much-needed opportunity to relax from the exercises connected with our work.

The sorrowful poverty of the people was continually in evidence. The strange and primitive habits of the population were a source of continual interest. The station scenes, sometimes with out-door restaurants, where the cooking of uncertain concoctions on the station platforms was observed, were full of excitement and life. My wife was almost the only white woman we saw in these four days of travel. She was a source of great curiosity to the throngs that sometimes peered into the railway car windows. Now, in Peking new scenes and work await us.

The past two days have been largely devoted to interviewing officials connected with the Christian schools and universities, and others, and making engagements for next week. An open door awaits us. Our errands around this city of great distances are performed by means of rickshaws. The cost is about ten cents per hour American money. It is a favor that lovely, bracing weather has made this preparatory work so agreeable.

To-day we were glad to meet with E. W. Thwing, the China Secretary of the International Reform Bureau. He is a great fighter on behalf of better moral conditions in the republic. His home and office are reached by a circuitous



**AMBER MERCHANTS ON MISSIONARY PORCH, SEOUL.**



**CHINESE ARCHITECTURE IS RICH IN DETAIL.**



route through weird gateways and between high stone walls off the main highway. We also conferred with the American Ambassador, Dr. Reinsh. Both he and Dr. Thwing were able to offer suggestions connected with the address to the people of China, which I bring from our Church Peace Committee of the Pacific Coast.

We notice many points of difference between Japan and China. The people in China dress almost in one color—blue. There are few women and children in the streets. Long fur overcoats or padded robes are worn by the men at this season of the year here in the North. The street scenes in Peking baffle description. Thousands of rickshaws stream up and down the principal streets, for there is not a tram-car in this city of 1,000,000 people. Some people ride on mules, some in the little comfortless, covered, non-springing two-wheeled carts wherein the occupants crowd, bowed out of human shape. Occasionally a sleepy Chinaman rides by in a coupe which has two men in front, and an outrider standing on the rear of the vehicle. Trains of big camels with their supercilious lips push their way through the motley throngs, and at intervals the toot of a motor-car horn warns all hands to the unpaved sidewalk. The impassive faces outside of the working classes much impress me. Funny little shops and gay signboards abound on every hand.

One thing we do not yet hear in China which annoyed us in Japan. It is the sharp click of the night watchman's instrument as he performs his hourly rounds. Yet I confess that that ear-penetrating sound has its advantages. It warns the evil-doer to desist in his operations until the policeman has moved on. It keeps the patrolman from contact with the prospective evil-doer, and thus invites safety for the minion of the law. Both parties should be perfectly satisfied.

I was profoundly interested at seeing this week in a Chinese graveyard—these family cemeteries dot the landscape everywhere—a whole family bowed to the earth with their heads literally buried in the soft, freshly heaped mound. They were motionless, as thus engaged, whilst two little children stood by and wonderingly looked on. I thought of that

splendid expression of our Lord's, "This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent." When China emerges from the unsatisfying religions, or superstitions, that oppress her, into the light of the Gospel of Christ, she will develop into a happiness of which her philosophers and statesmen have not dreamed.

#### Twelfth Month 7.

Last evening—First-day—we met with 1000 students at the Peking University. It was laid upon me to present to them their individual responsibility with respect to the moral, material, and spiritual uplift of China. Spiritual regeneration will be the only foundation upon which the other conditions can be constructed. They must follow the Christian nations not in those things wherein the professors of Christ have brought shame to His name, but in the development of the grand spiritual forces whereon Christian civilization has been built. Imitation of Christianity will avail but little. The young people whom I addressed must themselves experience the regenerating work of the Spirit of God in their own hearts. They must pass through the gates of repentance, and submit to the power of Christ in their own lives, and be filled with the spirit of the Savior before they can do all that they yearn to do for China. Then in the broad vision that He gives His people they will see the needs and sufferings of those about them, and participate in the splendid Christian patriotism that China, and all the world, so badly needs to-day. I concluded with a solemn appeal to humble themselves as little children that they may thus see and enter the Kingdom of God. The Divine Spirit Himself was in our midst at this meeting.

I was tired after the meeting, and we did not get back to dinner until half past eight o'clock.

In the afternoon we had been at the Y. M. C. A. It was the gift of John Wanamaker, and is a fine building. His gifts to this work in some of the large cities of the Orient are valuable beyond human appreciation. We had had the noon meal with John S. Burgess and wife, once of Morrisville, Pa., who are acquainted with many of our Friends near Philadelphia. He is connected with the Peking Y. M.

C. A. Many hundreds of young men are in the Bible classes under his supervision, and many of them are non-Christians. But adopting the faith of Jesus generally succeeds the serious investigating of it.

I have been sorry to learn of the illness of my interpreter in Seoul when we were there. He has broken down under the stress of a revival in the church in which he is pastor. He is a fine man, and, I have been told, would even on winter mornings go out into the hills, hours before daybreak, and pray for his people and country. I do not forget our first interview with him, when, telling a little about his personal history, he suddenly exclaimed with illuminated countenance and powerful emphasis, "I have been redeemed by the blood of Jesus."

#### Twelfth Month 8.

A shopping expedition consumed part of yesterday. Back into the narrow streets and up crooked alley-ways are found some of the shops and factories that have made chinaware famous for centuries. In them you can purchase choice works of art almost in the same rooms where painstaking artists ply brush and pencil. It is all exceedingly interesting.

Among many merchants in Korea and China, even in the lobby of our hotel, the one-price system does not prevail. The vendors of bric-a-brac, jade and embroidery ask big prices and are certainly disappointed in the buyer and seem to feel that the transaction is "no game" if he fails to offer much less for the goods than is at first demanded. "What you give?" is the almost inevitable question that quickly follows a declination to purchase. "Friend Harvey" in a shop recently bid \$5 for jade that was offered to him at first for \$25, and at the last moment was surprised to have his offer accepted. He declares that he does not now wish that he had tendered only \$3 for that jade!

Fully 500 young men were addressed by me last evening at a Y. M. C. A. rally. Most of them were non-Christians. The historical proofs of the verity of the religion of Christ, as witnessed in the fulfillment of prophecy regarding Him, and His hidden yet definite work in the hearts of men, was

my theme. The secretaries connected with this Y. M. C. A. are overworked, and the meeting called at 7 p. m. did not commence until almost 8 o'clock. We left before it concluded, but even then did not sit down to dinner until after 9 p. m. The hotel dinner does not commence until 8 o'clock, which for evening work is very inconvenient.

We dined to-day with Dr. C. C. Fenn, President of the Union Theological College, and in the early afternoon had a very satisfactory meeting with the divinity students. How important it is that the future representatives of Christ in the Orient be fully imbued with His Spirit and know their ministrations to be developed and guided by Him. Nothing short of themselves realizing that the faith that they will be called upon to preach is a blessed experience in their own lives will suffice in the difficulties connected with their labors of the future.

During the Boxer troubles of 1900 the Fenn family fled to the British legation and resided there with many others for 52 days, and during that time of trial a little daughter was so desperately ill that she was not expected to live for weeks together. Over 220 missionaries in China sealed their testimony to Christ with their blood, besides many native Christians, during those terrible days. In the compound of the Union Theological College we to-day stood by the ruin of a tower of the former Presbyterian Church that was destroyed at that period.

The reprisals made by Christian nations and their soldiers after the siege of Peking did small credit to the profession of the religion of Jesus. Admiral E. H. Seymour, of the British navy, in his autobiography, remarks: "I should think that the booty taken at Peking in 1900 was as valuable as any so got in the lifetime of the present generation."

Often we see funerals in Peking. The largest so far observed was met to-day on Hatamen Street. It was a great procession, blocks in length, with beautifully embroidered banners and other paraphernalia borne aloft, whilst priests, drums and a motley host lent eclat to the occasion. The catafalque was quite thirty feet long, of a brilliant red and other colors, and very massive and heavy. Some thirty or



THE ARCHITECTURE AT THE LLAMA TEMPLE, PEKING, IS VERY BEAUTIFUL.



SOME PRIESTS AT THE LLAMA TEMPLE.





forty men staggered under the load. Fully 150 or 200 men must have been in the parade. Beggars are employed to swell the assumed grief of the well-to-do. So much for the funerals of the rich. The converse of this is seen when the poor are buried. Even children under five years of age are—we are informed—considered to have no souls and when they die, carts come round early in the mornings, and without any signs of respect, the little bodies are hauled away.

#### **Twelfth Month 9.**

We took part of this morning to ride out to the "Temple of Heaven" where at the times of the winter solstice for many years the emperors of the old regime would repair to offer sacrifices to Heaven. This represented as near a spiritual concept of religion as China has afforded. The practice has been discontinued since the establishment of the republic, but it is understood that the President, Yuan Shik-Khi, expects to reinstate the ancient ritual in person the coming season. The most imposing feature is the great pavilion, or dome, lavishly decorated with blues, greens and gilt, and surrounded by three tiers of beautifully carved balustrades of white marble. The whole place is weather-worn, whilst weeds intrude into this sacred place of by-gone days.

After dinner at Dr. Lowry's, W. B. H. and I proceeded to the compound of the American Board, where the young people connected with the different schools of the mission and some others met with us—about 250 persons altogether. It was a good meeting. My friend expressed his earnest interest in those present, and I followed at some length. The silent part of the meeting manifested spiritual life and an uplift of the congregation in reverent heart-prayer. Here, as in so many other missions, those in charge are full of happiness and hope in connection with their noble work for Christ.

#### **Twelfth Month 10.**

Most of to-day was consumed in a trip to Tsing Hua College, the American Indemnity School, a few miles out of the city. Here about 400 students eagerly listened to a discourse on "Internationalism," which I delivered. Afterward we were entertained by the Dean, Chao Guo-Tsai, and his

charming wife in their home. Our return to Peking was a cold experience.

At the close of the Boxer troubles the United States was awarded indemnity said to be to the extent of \$24,000,000, which sum was far in excess of the actual amount due by China as a result of damage and loss incurred by our country. Our government, we are told, refunded some \$13,000,000 to China with the understanding that the monies returned be spent in the education of young Chinese in the United States and preparation therefor. The beautiful modern institution which we visited to-day is part of this noble scheme on behalf of international justice and friendship. The lads were a keen lot and required no interpreter. They are selected from every province in the great republic of 400,000,000 souls, and the possibilities growing out of their ability and future educational advantages can hardly be estimated. The College Y. M. C. A. has 200 Bible students. It was a privilege to plead with this important student body on behalf of the peace which our Lord certainly intends should reign among civilized peoples.

#### **Twelfth Month 11.**

This morning we were engaged in opening the way for letters of introduction to Canton. W. B. H. feels jealous lest we trust too much in such aids and not enough in the Lord. I tell him that whilst recognizing his thought in the matter I at the same time feel that such letters with all the unquestioned help they bring us, are so many evidences that the Lord is making way for us, and are calculated to encourage us to still further rely on the divine power. Probably we think about the same, after all.

We fill up a few cracks in our time with a little sight-seeing. The temple of Confucius is a place of great interest. Here is the Hall of Classics, a large open square or plaza, surrounded by buildings in which are placed the great stone tablets with the Chinese classics carved upon them. In the center is the Emperor's Hall of Examination. A curiously inverted sun-dial records the time as accurately as do our flat ones. Near this temple, with its conservation of Chinese literature, is the Llama Temple. It too is made up

of a series of buildings of distinctly Chinese architecture, with ancient elaborate carvings, and various colored lacquer work. Some of the huge wooden pillars and great doorways are impressive. I secured some good snap-shots here. In one building probably about one hundred boys attired in yellow robes were shrilly chanting prayers, but their actions did not indicate any religious feeling, as we count such things. Nearby some priests performed their worship, which consisted of beating a big drum and ringing a bell. They were a poor looking lot of men. We did not see a single worshipper besides. It is very different in Japan, where men and women constantly resort to the temples and kneel before their images and, aloud or in silence, pray. In Peking there are practically few temples, and these are deserted. Instead a dirty crowd of priests or boys disgust the visitor by intruding on his path and vociferously demanding coppers at every doorway he passes through. Everything in these places, so far as we have observed, except the architecture, is vulgar.

### Twelfth Month 13.

Peking is a marvelous city. I like it. Even the great wall of seventeen miles that surrounds it is extraordinary. It is from 60 to 100 feet high. and about 50 feet wide. The huge towers over the gateways give some idea of what Peking must have been in the days of her pride and glory.

Last evening a young missionary was telling of the great eagerness in his district for Western learning. Everywhere in that province the authorities are seeking to pass the control of the public schools into the hands of the missionaries, and desire that the Bible be included as a text-book, which is done as far as practicable. But the missionaries' facilities, both with respect to men and money, are altogether inadequate to this great opportunity to christianize China. In this same province every resident missionary was killed not many years ago!

Is not such an attitude in China a challenge to the churches at home?

In the evening I addressed about 300 people on "Peace" at the American Board Compound.

## VIII.

### OVERTIME IN PEKING.

#### Twelfth Month 14.

We do not start for Hankow to-day as anticipated, my wife having sprained her ankle very badly. I feel that a divine Providence may be over-ruling our activities by this means, for our good and the furtherance of our work.

Last night we met with over 100 medical students at the Union Medical College of Peking. It was a fine group of men, and through an interpreter I addressed them for about an hour, and was followed by W. B. H. with a few words. We emphasized the possibilities of their being instrumental in helping the spiritual needs of others in their future labors as they themselves receive and obey the Spirit of Christ.

The longer I stay in the Far East the more I hear of the fruits of militarism. At the American barracks in a certain city in the Orient, where services are held once a week by Christian workers, with those few soldiers who are willing to come, some of the regular attenders did not appear one evening. They were reported as being in the lock-up. The ladies who assisted at the services asked what the men had done, and were told that "it was too bad to tell about." I often think that if church members who sometimes innocently and sentimentally laud the presumed benefits or need of barrack and war-ship life, knew the real demoralization to young manhood and womanhood growing out of the unnatural system, they would abhor and protest against a scheme which in its very essence and fruits neutralizes the mission and labors of the churches.

Here is another instance: Unavailing efforts, from no accountable cause, had been made by some Christian workers in a Chinese city to secure the attendance at their Bible classes of the students in a certain large high school. The mystery was explained recently when at a dinner the principal of the school in question was heard to comment on

Christians and the European war in these words: "They talk smoothly to us, but when they lay off their cloak of Christianity, they are ravening wolves." The inconsistency of many "Christians" with respect to militarism can not appeal to the "heathen" mind and constitutes a serious handicap on missionary effort.

Again, I heard to-day of a young and most capable Chinese Christian who recently spoke in terms of extreme pessimism in connection with the surrender of honor, noble ideals, and civilization as illustrated in the actions of the military forces of the different nations now engaged in war with each other. The very spiritual foundations of this young man are being rudely shaken. Can we wonder at this?

We met with about 40 missionaries at the home of Dr. Goodrich last evening. Behind grim stone walls, and reached by several courtyards, was found a beautiful drawing-room combining charming Chinese decoration with American comfort, whilst within was warmth, fellowship, love, and prayer. Upon request I spoke a short time regarding the importance of the workers for Christ adhering to the original sense of the divine call into His service and to the spiritual power that first attended their ministry for Him. Having commenced in the spirit, shall we be made perfect through the flesh?

### Twelfth Month 15.

This afternoon we had a genuine Friends' meeting with seventy pupils at the Boys' School of the Presbyterian Mission. The President, W. H. Gleysteen, is deeply interested in the spiritual as well as the educational life of those under his care. He told us, after the meeting, how recently a pupil dying of consumption declared, "I have no sickness in my heart—my sickness is all in my body." Not long ago a boy came to him and, with tears in his eyes, exclaimed, "I wish all the boys in this school knew Jesus." We hear of numerous instances indicating the possibilities of the Holy Spirit as He operates on the hearts of the new converts in this materialistic land.

**Twelfth Month 18.**

We are now waiting day by day for the recovery of my wife—her naturally happy disposition stands us all in good stead. As to work, there is little we can do with the approach of the holiday season, and examinations are now on in many of the schools.

Yesterday I extracted great joy from the fact that a new rickshaw man pulled me ahead of W. B. H. That was a most discerning rickshaw man. Generally in these countries, where a portly form is counted as of great value and an indication of prosperity, my good friend with his clerical, not to say priestly, appearance, is quickly transferred to the head of our little procession of three. He is the man unto whom all honor is naturally accorded in other respects. I, with my starved looks, mostly behave with becoming modesty, but was right glad that for once I did not yesterday trail in the rear.

The help rendered by E. W. Thwing, China Secretary of the International Reform Bureau, has been much appreciated by me in connection with the dissemination of the address to the people of China from our Peace Committee of Pacific Coast Churches. He translated it, and had it placed before all the newspapers of the country, many of whom have printed it.

E. W. Thwing is a power for good in China. He is thoroughly hated by those who desire to perpetrate opium and gambling in the country. He has been so happy as to enlist the interest and sympathy of the President in his work, who has extended to him many evidences of his support. Opium selling has been abolished from the parts of the Republic under the control of the Government. But to the lasting shame of the Christian Powers of the world they not only fail to support the President of China, but permit and encourage their nationals in China to extend the traffic in opium. The financial gains of these citizens of foreign "Christian" countries is esteemed of more importance than the moral and physical conservation of the Chinese. In Shanghai there are said to be 666 places where opium is sold, and all of these are in the foreign quarter where Euro-

peans or Americans live, and which is under their civic control and administration, with Englishmen in the majority. Into this Christian quarter of that great city flock the Chinese to purchase the deadly drug which they can not obtain in other parts of their own country.

Unfortunately the labor of our good brother Thwing, whilst valued by the missionaries of China, and whilst acknowledged as an honor to their great movement, is little understood or appreciated by the church people of America. He sorely needs the financial aid which they would otherwise be glad to give him. He sacrificed his all to the great reforms which his unique personality is so splendidly extending among the millions of inhabitants of this land. May God continue to bless his untiring efforts!

#### Twelfth Month 22.

The evening of last First-day found us at the barracks of the United States marine corps attached to the American Legation at Peking. Out of the 270 men in the two companies kept there, some 24 attended. This was a larger number than is generally expected at services held for these soldiers. I earnestly pleaded with them to come out boldly and confess Christ and endure the cross for His sake. Conversation afterward with some of them elicited honest expression that led the way into a deeper personal interest in them.

Since that service we have had interesting information concerning other men in the United States army in China. One man has recently been converted through the faithful efforts of missionaries. He has resigned from the service, and is endeavoring to buy himself out, under the profound conviction that if ever engaged in war he could not, as a Christian, kill another. He told his commanding officer the exact reason, adding that he would shoot his gun into the air under such circumstances, and would expect himself to suffer the death penalty therefor.

It has been a source of pleasure to meet with a number of young Christian soldiers in the Orient. One young man some time back received as payment for a gambling debt a Bible from a comrade who had nothing else to give. The recipient of the precious volume commenced to read it, then



fell into the hands of Christian workers among the soldiers, and has since come under powerful conviction because of his past life. He told me that he could not kill a man now, with the new light shed on his pathway, and was resolved to quit the service as soon as he could.

We have met in the Orient a young soldier who desired us to furnish him with religious books. In conversation he referred to the moral dangers of barrack life, where "the boys" have from 1:30 p. m. to 10 p. m. to go and do as they please. He said that fifty per cent. of the young men have never had a chance to speak to a respectable woman since they entered the service, and that if the Christian people of America knew of the temptations connected with the military system they would never uphold it, no matter how much they felt that their personal wealth was protected or increased by it. This voluntary statement by him harmonized with my personal observations in many lands.

Today by special appointment of Yaun-Shih-Khi, the President of China, we met with the First Master of Ceremonies, Wong Kai-wen, at the President's Palace, to present information and facts connected with the address I brought from the Peace Committee of Pacific Coast Churches, and also to offer any message that we might desire to convey to the President. We had about half an hour's frank expression of opinion with Wong Kai-wen. I endeavored to place before him the sincerity of purpose that animated many of the church leaders of America in their recent opposition to the system of militarism, supporting my assertions by facts of recent date. In the course of conversation I expressed the regret of many of China's friends that her statesmen are being freely advised by some well-meaning and excellent Christians to create an enormous army wherewith to resist the encroachments of foreign powers. I offered my individual belief that to endeavor to militarize the Republic would tend to still further depress the economic condition of the masses, create apprehensions on the part of foreign governments as to the ulterior motive of China, and thereby prematurely invite attacks upon her, which would very likely result in depletion of her power and territory. This dis-



**AMERICAN BOARD COMPOUND, PEKING.  
TYPICAL OF MISSIONARY CENTERS IN THE ORIENT.**



**ONE OF THE MANY TOWERS OF PEKING.**



cussion was followed by W. B. H. presenting the evils of extending the lottery system, the efforts of civilization to abolish it, and a protest against the "premium bonds" now being advertised for sale by the Chinese Government as a means of raising money based on their lottery and gambling features. Our courteous auditor, as the personal representative of the President, promised to convey to the latter a resume of our expressions, and will no doubt do so.

To get to the President's office, which is in the center of the Forbidden City, we had to pass many groups of soldiers and present our authority to progress at numerous places. Three cups of tea in as many different waiting-rooms were proffered us. The grounds were gray and beautiful in their cold and wintry setting. The palace of the last Emperor was on an island surrounded by the frozen lake. Its gables, roofs and pavilions, gayly decorated with lacquer in which red, green, blue and gilt predominated, made a novel and beauteous spectacle.

President Yuan-Shik-kai is a remarkable man. He has many enemies. Theoretically he maintains a republic, but practically he has destroyed constitutionalism. He has built up a tremendous political machine. He has improved the efficiency of government, and holds his authority by virtue of a military force acting as police. The fires of revolution have not ceased to smoulder, and his strong, if sometimes ruthless, hand may possibly be the only one fit to control in the great tribulations through which China is now passing.

## IX.

### IN THE HEART OF CHINA.

#### **Twelfth Month 25.**

We had a hard time getting out of Peking the morning of the 23rd inst., owing to the route to the station being blocked by soldiers to protect the President returning from his early visit to offer sacrifices to heaven. He had not been out of his palace for many months. Within three minutes' walk of the station our carriage was turned back, and we were compelled to make a detour of some eight miles. The poor little brown horses, not much higher than my waist, finally became exhausted in a wretched "road" of loose cobbles, which was the only available way into the shed-end of the station. My poor wife got out and limped along the tracks to where the train was standing. We had just ten minutes and our luggage had not yet arrived. Suddenly it appeared, and then the officials refused to acknowledge our tickets purchased of Cooks', insisting that we must each pay \$42 for new tickets to our destination, Hankow. Finally they relented to the extent of permitting us to board the train as it moved off and settle after it started. Our trunks went aboard without our securing checks. Then we had to meet repeated challenges on the train as to the validity of our tickets, but our rightful position was finally acknowledged. W. B. H. and I were two excited Friends! Even the very cold car failed to cool us down for a long time!

It takes two days and one night to travel from Peking to Hankow right through the heart of China. As everywhere else in China, all the station platforms were lined with soldiers. The station scenes were wild with people. Often we noted the out-door restaurants where eatables were offered for sale—sometimes the vendors perched on a stone wall or on a fence by the railroad tracks. At one place a mob of adults and children, clothed in rags, fought like beasts to secure the refuse from the restaurant car which was dealt out to them, and with claw-like fingers savagely conveyed the

stuff hardly fit for pigs to their mouths. Yet right at Pittsburgh, U. S. A., my wife once witnessed just such a sight!

The country scenes are interesting. You go past big walled cities and humble adobe villages. The people, clad in blue garments, stand in groups to watch the train. The little towns throng with queerly dressed people reeking in dirt and outdoor cookery. The flat country is covered with graves—hundreds to be seen from any one point anywhere—and you wonder if the living will have enough ground to till before many years. Sometimes you see women weaving as they sit on the frozen earth. Oxen go round and round the big stone mills crushing grain beneath the huge stones connected with their harness. Donkeys, bulls, horses or mules are indiscriminately hitched to primitive ploughs or cumbersome carts. Black, furry pigs often race with the train. At one place we fly by two men's heads in a sort of cage fastened to a telegraph pole—a horrible grisly sight!

The usages on the train were not those of the Twentieth Century Limited. A few times daily, coolies would bring face towels wrung out in hot water, and the Chinese passengers would therewith very carefully mop their faces—only their faces. Hot water and tea was served every little while by men who brought the kettles from car to car. The restaurant car was not a success. Finally we quit patronizing it. Our attendant there, the only man on the train who understood our language, explained that the reason for the reproachable condition of the linen was that it started clean from Hankow to Peking, and now after four days we were en route Peking to Hankow. The table manners in China are quite different from those of America. As a general proposition, traveling on railroads and steamships in this country is good.

From Tokyo to Hankow—thousands of miles—we have been the only white people traveling at any one time any distance, and excepting for a few miles in Korea, my wife has been the only white woman on the train. People are afraid to travel on account of the war. There are no tourists, and most foreigners in the Orient who are active and able to travel have gone home to fight.

This is a quiet Christmas day for us, in the middle of a strange land, far from those at home whom we love.

### Twelfth Month 27.

Hankow is the first place since leaving home where there seems little for us to do. No doubt but the fact that we are here in the full Christmas-tide, and have few introductions, accounts for our unusual experience. But if it is not intended that we are to be the means of imparting many spiritual gifts to others it may be that our visit here will reveal some of the needs of non-Christian lands which in turn we can feebly depict to our friends in America.

Yesterday we crossed the Yang-Tze-kiang (river) in a sampan to Wuchang, accompanied by a guide, who could not speak English, and who was kindly furnished by the American Episcopal Mission. We were cordially received by Dr. Jackson, President of Boone College, and after tiffin with Arnold Foster, of the London Mission, returned to Hankow. Our progress during the day was through the narrow streets and amidst the filth of Wuchang, where multitudes bargained, and families made fire-crackers and matches or rocked their babies in crude cradles out in the sunshine in front of their grimy homes. But at every turn somebody tried by deceit or intimidation to exact from us far more than the usual pay for services rendered. W. B. H. was once actually threatened with personal violence. The half-starved wretches we were compelled to deal with could not forego an opportunity to add to their meager fare. When finally we reached Boone College and the gate was closed on the dreariness of the non-Christian world, and the serene beauty of the college grounds with their architectural attractions and the spirit of love depicted on the countenances of those we met burst upon our view, we felt as if we had passed through a little purgatory into Paradise. And so is it everywhere. The contrast between where Christ reigns and where He is unknown is vivid throughout the Orient.

On Christmas morning an errand took me out of the foreign concession, with all its fairness of palms and flowers, broad streets and handsome buildings, into the better part of the Chinese quarter of the city. In one place I saw a boy

about eight years of age, stark-naked except for a narrow wisp of straw round his waist, lying on the cold pavement, moaning and shaking pitifully. The shop-keepers and pedestrians clad in their padded or fur-lined garments smiled contemptuously on the lad whose little basket by his side, with a few "cash" in it, each worth about one-twentieth of an American cent, proclaimed he was a beggar. About fifty feet away was a policeman. There was no doubt about the sufferings of the child—I could hardly keep warm in an overcoat and heavy clothing. By signs I tried to show my feelings to some who stood by, but could do nothing. As I turned away from this sorrowful scene on the very day devoted to commemorating the birth of the Babe of Bethlehem and remembered the often pitiful sights daily witnessed in the heart of China, I felt that what we see rebukes the thought that missionaries are not an appointed means for the relief of spiritual and physical woes. Is it not true, "God is not willing any should perish"? Are any races excluded from this benign intent of God? Are we not blessed as we sow by all waters?

The lower classes of China—as in all other countries—may sometimes lie, grab and steal, and even some Christian converts may, at times, be somewhat affected by heredity and environment. Yet the fact remains that not a few grand witnesses for Christ, yielding the fruits of the Spirit, are throughout the Orient splendid and living exponents of the value of the missionary propaganda. Is not even a rush light in the darkness better than the darkness without light?

Arnold Foster told me yesterday that Isaac Sharp, when over 80 years of age, on his missionary journey round the world was describing his unquestionably dangerous experiences descending the rapids of the Yang-tze-kiang. He was asked if he was not afraid. "No," replied Isaac Sharp, "I was not afraid; I knew my Heavenly Father had promised to take care of me—but whether in this world or the next He had not shown me!" Here was faith.

### Twelfth Month 31.

On the 29th inst. we held a real conservative Friends' meeting at the Boone University, which represents part of



the splendid missionary activity of the American Episcopal Church. How closely the ritualistic Episcopalian and the non-ritualistic Quaker can get together in Christ! The Spirit of God was with us during the hour in which we participated in our simple form of worship. Our association with Dr. James Jackson, the President of this institution, has been particularly helpful to me; his sympathy, spirit of love and broad view of the spiritual concept of the religion of Christ all form a most winning personality, which it will be a pleasure to remember.

Hankow is an exceedingly interesting city. The foreign concession has some handsome buildings, and beautiful streets. One of the unique sensations when going through the Russian quarter of the city is to inhale the fragrance of tea which emanates from the big tea-packing warehouses and which is wafted on the breeze for blocks down the streets.

That night we left Hankow, and after a delightful voyage of about forty hours arrived at Nanking. The water scenes on the Yang-tze were full of life and interest. The poor men engaged in discharging or receiving cargoes everywhere excite our commiseration. They stagger under loads fit only for a horse. They are fortunate, as elsewhere in China, if they average a daily compensation equal to ten cents in American money. Up to the ship's side, tossing on the cold, yellow waters in old dilapidated boats or strange big, round tubs, would come beggars clad in filthy rags and gesticulating wildly as they plead for alms. Upon landing at Nanking we experienced some difficulty owing to the stupidity of soldiers, and the usual imposition of luggage-carriers, in spite of the valuable assistance of a lady connected with mission work, who kindly met us. After a ride of some five miles in the cutting winter wind we found grateful shelter in "The Quakerage," which is to be our home for the ensuing week.

Speaking of these soldiers reminds me that one of them held his bayonet one foot distant from my wife's face during the parley at the gate of the city, whilst they were deciding as to whether we should be permitted to enter or not.

All the way through Japan, Manchuria and China we have been subject to polite scrutiny and quiet examination on trains and at stations. Every foreigner naturally seems to be an object of suspicion to these Orientals during this time of war.

#### **First Month 2, 1915.**

We met with about 60 students at the Union Theological College this morning. It was my lot to present to them the call and qualification essential for the exercise of the Christian ministry, and endeavor to encourage them in the faith, patience, consecration and divine guidance which will be necessary in the future years of their service for Christ. The Christ-like attributes, which alone can win men to him, can only be revealed through his ministers as they themselves daily live in intimate heart and spiritual relationship with Him. This Union College represents seven different denominations, and members of the faculty were most kind afterward in declaring their gratification at the message delivered. This has, of course, cheered me.

#### **First Month 3.**

At the Nanking University chapel service this—First-day—morning part of the hour of worship was given to me. My heart was filled with a great desire that the students present—Christians and non-Christians—yield themselves to Christ and to the illuminating guidance of His Spirit. I spoke about forty minutes from the text, "Christ shall give thee light."

We have greatly enjoyed meeting with our friends, John W. Nipps and wife.

#### **First Month 4.**

Under a sudden apprehension that I should go over to the Language School, I immediately after breakfast went for W. B. H., who is boarding a few blocks distant, and we proceeded there. The dean of the school, Charles L. Keen, proved to have been a pupil of Friends' School in Camden, N. J. (Race Street connection), and promptly invited me to speak at the morning chapel exercises which commenced a few minutes thereafter. I had no message at first except

that I reminded those present that as future and present Christian workers they would all need to learn and know beyond everything else the language of the Spirit. Once on my feet I was enlarged in expression on this line, and it was a reverent and heart-contriting season. The Friends have apparently a good school for girls in Nanking, although we have seen but little of it. Their hospital for women, under the efficient management of Dr. Tsao, is accomplishing excellent work. Another hospital and dispensary, across the Yang-tze-kiang, under the care of Dr. De Vol and his wife, is doing noble service. It is the only hospital within a range of thirty miles, and its possibilities for good are only limited by financial needs.

Much of the missionary work around Nanking is unionized. The University is a fine institution and is the center of Christian activities. Missionaries everywhere are discovering that their success is largely wrapped up in minimizing denominational differences. They must all teach and preach the fundamentals. To my mind, part of the great value of the magnificent labor of the foreign workers for Christ will be found in its creating a common bond of spiritual sympathy and friendship among the churches in the home lands.

After visiting many missionary centers the past few months in the Orient another thing is very apparent. It is that where the evangelical side of the Christian faith is emphasized and preached—where Jesus is held up as the one sovereign cure for the sins of the world and the crucifixion accepted as the means appointed by God for the forgiveness and redemption of men—there the largest spiritual, numerical and material results are detected. The men and women who preach this doctrine have a message. It is a winning message. Most of the missionaries we meet with believe in it. They see that faith in the blood of Jesus the Son of God really does cleanse from sin; and that obedience to the Spirit of God, which they also powerfully witness to, does actually preserve their converts from future sin.



**A PEKING STREET BARBER. NOTE STAND FOR HOT  
WATER, TOOLS, ETC.**



**BOAT LIFE IN CANTON.**



**First Month 5.**

Probably about 300 students from the University and others selected from the nearby schools listened to a peace address this afternoon. As usual the young people were deeply interested.

Some missionaries and Y. M. C. A. workers here, as in many other places, tell me of how leading non-Christians come to them and say that the European war is conclusively proving to their minds that Christianity is a failure. These non-Christians say that the moral forces of Christianity are not sufficient to hold Christian civilization in check. Some of these men laugh the faith of Christ into derision. They claim to have lost respect for it, and some doubtless have. Others say, "You see there is nothing in your propaganda of love and faith—see how the rulers of your Christian nations, some of them members of the same families, plunge their peoples into war; see the Christians behaving toward each other like brutes. We know better than you. You come over here to tell us one thing, while your own people at home are doing exactly the reverse." Other Chinese say, "We must imitate you; we are afraid of you; we must build a great military machine of our own which will make us impregnable."

I meet these superficial but natural arguments with proving that Christianity is not a failure—that it does control the passions of men who submit to its sway—but we must admit that many professors of Christianity in this matter are failures. The forces that make for peace are still growing and the conviction of Christians as to the sins of militarism are constantly developing. Those who have the mind of Christ must stand firm. Just as slavery and other evils have gone down before the work of the living Christ, so war must ultimately be destroyed amongst civilized peoples.

Everywhere university presidents, Y. M. C. A. secretaries and leading missionaries eagerly ask me to speak on peace. They seem to feel that at this critical period much of their success is locked up with being able to refute the condemnation of the critics of their faith. They are glad just now to have Christians from America come and preach the Gospel

of Peace. Indeed, so often am I erroneously advertised to "preach on Peace," without authority from me, that the result is both ludicrous and embarrassing at times. The only way under such circumstances is to frankly announce at the beginning of a meeting that it is intended to be a season of worship and that I cannot preach on peace that day unless I feel that such a message is granted me. I like to keep peace lectures and religious meetings separate and have them recognized as such. But often in the Peace meetings the Gospel is preached, and this always seems to rejoice the hearts of our missionary friends.

Wherever we go I make investigations regarding the effect of the war upon missionary effort. Contrary to the diverse theories or statements contained in missionary magazines or papers—some almost optimistic and others very pessimistic—I am—as before written—everywhere confronted with facts tending to show that Oriental Christian work is largely curtailed by the war. Reduced funds in many quarters and terrible criticism of the Christian profession are discouraging many workers abroad. So-called Christians all over the world are too filled with the spirit of revenge, and are too busily engaged in trying to kill one another to follow with much ardor the propaganda that of all others is based on divine and human love. In some places I have found a distinctly cold and ironical attitude toward humanity in general as indicated in the thought and conversation of ministers who hale from the nations now engaged in war. What else can we expect?

#### First Month 6.

We attended the service at Friends' Church, connected with the Friends' Mission, this afternoon, where a large congregation was present, mostly from the schools connected with the mission. I preached on the necessity of the new birth and what being born into the Kingdom of God implies. The house, as usual in China in winter, was very cold, with windows open on all four sides in spite of the terrible chill. I have suffered much in this country owing to the practice of keeping halls and churches unheated or open in the midst of winter. Everywhere I am warned by kind friends of the

dangers to the unacclimated at this time of year. They inform us that many visitors have died as a result of laboring hereabouts. I am only keeping at my work with the exercise of all the will-power possible. Sometimes I think it requires more courage to work when handicapped by imperfect health than it does to face a machine gun!

### **First Month 12.**

We came to Shanghai on the fifth inst. and I have been ill. The dampness is very trying, and it seems necessary to get away into more favorable climatic conditions as soon as possible. I had anticipated much work in this busy city. My numerous introductions, and the earnest spirit of the Christian workers here, have flung wide open to me many doors for service, but they are all closed by reason of illness. Surely if God really intended work in Shanghai he would have given the strength to perform it. Possibly I have been mistaken in my apprehended call to work here. Ministers of the Gospel can easily make mistakes, and these errors are humiliating. I should not have gone to Hankow, and would then have reached here sooner than I did.

It has been a source of regret to me not to have had the privilege of socially, or in connection with our work, meeting with many of the higher class of Chinese. I have been told that they often represent delightful attributes and generous hospitality. My introductions into China included few opportunities to meet with them, and the missionaries and Y. M. C. A. men in this country do not seem to be quite as closely in touch with them as they are in Japan.

The feeling of nationalism, of the need of justice toward their own country and of the bigness of international relations is tremendously developing in China. As I have addressed thousands of young Chinese the past weeks, I could not fail to be impressed with the belief that whatever wrongs may be meted out to China in the future from any source will in the long run react on those who take advantage of her. The "Golden Rule" is the method wherewith to win this wonderful country. The Chinese will respond thereto.

The difference between the lower classes of Japan and China is most marked. During our eight weeks of life in



the former country I never met with a single intended discourtesy, and only one effort to take financial advantage of me from the many humble servitors upon whom the traveller is dependent in a foreign land. During a thus far almost similar period in China, we have found almost all rickshaw or sampan men or others of similar position disposed to overcharge, and resent efforts to treat them even more than fairly, and then they retire, apparently reviling us in their own language. This is only personal experience. In hotels or missionary homes or among the higher classes in both countries true courtesy prevails among servants and employees—as we naturally expect.

Just here I will refer to another matter. I have found that it is the common, but mistaken, impression that the Japanese banks are officered by Chinese because of the assumed superior integrity of the latter, and because the Japanese can not trust their own people with respect to handling money. The facts do not bear out these statements. Probably these erroneous statements originate in the fact that the Chinese possess superior linguistic abilities and are employed in the Yokohama and Kobe branches of the Hongkong and Shanghai Banking Corporation (British-Chinese) where many tourists in Japan do their banking business. Upon authority I can say that with possibly one or two exceptions where contact with foreigners is demanded, there are no Chinese employed in Japanese banks in the latter country. A glance over the working force in the numerous very large banking institutions of Japan, or at the printed lists of their officials and directors, clearly reveals that their personnel is Japanese, both as to appearance and names. Again, when one attempts to buy goods outside of the few one-price shops in either Japan or China, we find that the margin between offering price and selling price is vastly broader in the latter country than in Japan. Some Chinese know how to ask big prices to a degree that I have not seen in any other country. This remark does not discredit the Chinese nation as a whole, for in it we have met with other men who have accorded us the most honorable treatment. It would seem to be an error to make invidious illustrations when comparing the two countries.

## X.

### SOUTHERN CHINA.

#### First Month 19.

On the 14th inst. we left Shanghai for Hongkong, but the steamship Nankin did not sail until the following day, as her steering apparatus was frozen because of the very cold weather. The cabins were uninhabitable, having no heating facilities, but the dining saloon was warm, and in it I slept the first two nights of the voyage.

There were thirteen first-cabin passengers, most of them en route for London. All the men, except W. B. H. and myself, were middle-aged or young Englishmen going to England to join the colors. They somewhat glibly talked about "getting at" the Germans. All these men were well behaved, quiet gentlemen, but no doubt will be fully prepared, when at the front, to mangle and kill their fellow-men, blow enemies to atoms, stab and shoot, turn women and children out into pitiless weather, and wreck innocent homes, and indulge in other devilish acts that ordinarily would bring upon them the execration of humanity.

The harbor of Hongkong is very beautiful. Yesterday we came up the Pearl River to Canton—a charming little voyage of about six hours' duration. On our upper deck I noticed two soldiers with guns, evidently on guard, and asked the Captain, "Why do you have armed men on board?" He responded, "Pirates." He proceeded to inform me that these waters are infested with pirates, and horrible tragedies have at times occurred, and went on to show how in various ways the ship we were on was prepared for attacks from them.

(On our return trip from Canton the Captain conducted us over his vessel and showed us the great precautions taken against pirates. The second and third-class passengers were placed on different decks, and all separated from the upper decks and working parts of the ship by iron gates or bars.

In addition the officers were all armed and six soldiers with rifles walked the upper deck where we stayed during the voyage. Barbed wire was strung over the sides of the vessel. All this seems to indicate the helplessness of this great country with respect to protecting its own citizens or foreigners by means of the modern constabulary of civilized lands.)

At Canton our hearts were made glad when we saw Dr. Wm. W. Cadbury on the wharf awaiting us. He brought us to his home, and at once entered into efforts to arrange for work in this city.

#### **First Month 20.**

We met probably about 250 girls at the morning assembly of the True Light Seminary for Girls and Women, wherein I spoke to them on the subject of "Prayer."

#### **First Month 21.**

We had a good meeting with forty students of the Union Theological Seminary of Canton.

#### **First Month 22.**

This evening we had a meeting with 225 students of the Presbyterian School for Boys. I was expected to speak on peace, but preached the Gospel to them.

Yesterday I was told a good story credited to my friend, the well-known missionary, Dr. Arthur H. Smith. The latter had heard an address in which the speaker said that the need of the old-fashioned Christian doctrine and teaching had become obsolete because ethics and moral instruction and philosophic ideals were more suited to the needs and development of modern civilization. Dr. Smith remarked that you might as well say that condensed milk had reached such a state of perfection that there was no more need for the cow.

#### **First Month 23.**

Dr. Cadbury is much interested in the religious work connected with the Canton Hospital and Christian College, and this morning I spoke a little while to about forty patients at the former institution. They were a sorrowful looking

group with a few exceptions. Do many of them need Christ?

In the afternoon I addressed some 350 pupils in the Chapel of the Baptist Mission, just a short distance outside of the city. As everywhere a warm welcome awaited me as an advocate of "Internationalism," which was my theme.

#### **First Month 24.**

It was our privilege to go last night to the residence of Dr. C. K. Edmunds and enjoy the family life in his house. He is President of the Christian College of Canton. There I to-day, at the regular First-day morning service, spoke to about 200 students, the faculty and others, on "Peace." My appeal was largely based on the ultimate triumph of the spiritual over the material forces in civilization, and was a call to the young men present, who are being developed in the leading educational institution of South China, to enlist themselves in the ranks of the army of the Prince of Peace.

In the evening a short message was delivered by me to about 150 missionaries at a missionary meeting, held in the residence of Dr. Cadbury, and it seemed acceptable to them, although I apprehend that a definite note of warning accompanied it.

Canton is a fascinating city, said to contain about one million five hundred thousand population. The streets are very narrow and sedan chairs can pass or meet only with great difficulty. The tide of humanity ebbs and flows through these devious passages all the day. The boat life of the city is its most remarkable feature. The river and canals are crowded with junks, sampans and little craft propelled by steam. It is estimated that 200,000 people live on the little vessels and sampans. They are born, live and die on the water. Their livelihood is secured by transporting freight or carrying passengers for the smallest charges.

Observing the personal habits of these water people is exceedingly interesting. Generally a man, his wife and family constitute the crew. All ply oars—sometimes two will work one oar. The women wear trousers, and are agile at every sort of manual labor. The heads of the babies, who are fastened to the backs of their mothers, jerk to and fro at every turn of the oars. Those babies' heads must be screwed onto

their small bodies very tightly. The smallest children are tethered so they will not fall overboard. In one corner of these boats will be the kitchen, wherein is the place for a fire, a brass teakettle and a pot in which to boil rice. Sometimes the cooking outfit is a little larger. Some prettily painted cups and saucers and a few plates and chopsticks complete the equipment of the commissary department. The part of these sampans which are covered with hoods are often adorned with pictures or mottos from the literature of China. Often gay little flags flutter in the breeze right alongside of the garments that are hung out to dry. Everything is most scrupulously clean; the tiny decks are constantly scrubbed and washed. These river people are regarded as of the lowest social scale in this country, yet they have their own ideas of propriety. They perform their laundering in the yellow waters of the Pearl River, and have also adopted the toothbrush of more favored peoples and religiously clean their teeth in the same dubious fluid. They certainly represent the simple life.

Our days in China are fast drawing to a close. The condition of the poor has deeply impressed me. We see but few beggars. The great majority toil for a pittance. The equivalent of ten cents a day in American money suffices for a usual daily wage. But even allowing for the difference between the purchasing power of money in China and the United States, the margin between starvation and a little here is terribly narrow. Dirt abounds. People buy in the markets an ounce of meat or the wing of a fowl. The food is vastly different in separate parts of the country, and is regulated by the climatic conditions of each. Although the poor eat much rice they are able in different localities to vary this diet with such foods as beans and vegetables, sweet potatoes, millet used as porridge or baked into cakes, pickled turnips and carrots, sugar cane or corn. The more well-to-do add to their diet some of the products of wheat, beef, of which they utilize parts of the animals which foreigners would consider unfit to eat, and game or fowl. Candy made of millet is very good, but you wonder about its history, during manufacture, whilst you eat it. The rich people of



A "SLIPPER BOAT" AT CANTON.



ON THE PASIG RIVER AT MANILA.



China, as in all lands, live well. But there are very, very few rich people in China.

As we have passed through China we have heard much of the reputed venality of officials. We are told that most of them used to, and many still, operate under the system of "squeeze". What is squeeze? It is the often illegitimate and frequently secret commissions that are exacted and retained in business transactions and in connection with the collection and distribution of the public revenue. It is a universal system. The servant buying for his master has his "squeeze". The man who sells to a tourist adds to the price of his wares enough additional charge to pay "squeeze" to the confidential friend or guide who may have recommended him to the intending purchaser. The officials often get squeeze from everybody instead of salaries. The more you can retain in such ways the richer and more honorable you become. I heard of one notable exception when in Nanking. The manager of the Exposition held in that city a year or so ago was widely remarked upon because he did not avail himself of his great opportunities to "squeeze". He is a Christian.

The adherents of Yahn Shih-kai control Canton with an iron hand. Suspicions of disloyalty to the President means instant death without process of law. Here is a case which there is no evidence was authorized by him, but which illustrates the methods of his viceroy. The latter one day invited the Chief of Police of Canton to tiffin at his home, and at the conclusion of the meal told his guest that he was to be shot. The unfortunate city official, who had really instituted numerous reforms in Canton, was immediately taken from the palace of his host and executed.

It must be a source of humiliation to the right-thinking people of this great country to see foreign soldiers guarding so many railways, and to see them so conspicuous in the foreign concessions of their great cities. It is apparent evidence that many of the Chinese do not trust themselves to administer their own affairs, or are not trusted by foreign governments. Probably just plain "grab" on the part of the foreign powers is responsible for this condition. It at least



reveals the helplessness of their own authorities with respect to controlling their own soil. It is one of the evidences of the lack of unity throughout the vast dominion. The record of the treatment of China by the United States is generally clean and fair, and the Chinese appreciate it. We, too, may be thankful because of that record.

Another evidence of the need of solidarity in China is found in the lack of a uniform system of currency. The traveler goes from city to city and everywhere finds a different monetary standard. Bank-notes or silver coins that are good in one province are very likely not negotiable in adjacent provinces. Everywhere the tourist or merchant is compelled to pay to bankers or money-changers the most outrageous commissions for exchange of funds. This is one of the many annoyances associated with travel in China. The government seems unable to cope with this fundamental evil which is apparently maintained by the great financial institutions for their own profit.

As in so many countries that are non-Christian the appearance of the old people calls forth the sympathy of our little party. In Japan and China the poorer women look old and wrinkled at the age of forty. Are they without hope and without God in the world? Yet China has religious people. The shops of Canton, and often the sampans on the river, have little shrines, in one corner, in which incense is burned at least once a day. These offerings are frequently made to the god of earth and to the god of wealth. Whilst missionaries report that the young people often remarkably respond to spiritual appeals, and are open to spiritual understanding, the general life and thought of China is essentially materialistic.

The people are eager to listen to a ministry which will point the way to better material conditions—their cry often is, "What can I get out of religion?" It has been my lot to preach in many places that material benefits may not altogether develop from obedience to the spiritual religion of Jesus Christ, but can only be fully expected by those who love and confess the Savior for his own dear name's sake. What this huge toiling, suffering country needs is Christ!

Then the material development will naturally follow the spiritual uplift. The hope of these teeming millions is bound up with the success of the self-denying missionaries who, under the constraint of Christ, are teaching and praying in their midst.

#### **First Month 26.**

My wife, accompanied by two ladies of the college and a man missionary, whilst being conveyed through the narrow streets of Canton in sedan chairs, were suddenly dropped by their chair-bearers, who vociferously demanded more pay. A veritable riot ensued, and they soon were followed by a howling mob which, as if by magic, accumulated and jammed all traffic. Finally they found refuge in a shop until the police interfered. Then the party walked a long distance to the hospitable home of Dr. Cadbury.

Yesterday was a day of rest. We were interested in visiting a large hospital for the insane, where Dr. Sheldon, who devotes his life to the service of these 500 unfortunates, most kindly conducted us around. This hospital was founded by Dr. John E. Kerr, and is one of the many splendid institutions of Canton owing their existence to Christian labor and love.

Our union meeting in the Second Presbyterian Church this afternoon resulted in some 350 persons attending. I thought I had clearly arranged with the good brother who conducted the meeting, that it was to be held in the conservative Friends' way. But he could not forego the joy of song, and three hymns were sung. Still, good periods of silent prayer or waiting on God were afforded, and I preached on the peace of God, and how and where restless men can find happiness—even in Christ.

I am glad to feel that some of the difficulties connected with arranging for and prosecuting Christian work through even good interpreters is drawing to a close.

Dr. Cadbury tells us of a Christian friend of his, a Chinese of wealth and culture, and of a splendid spirit, who was recently married according to the usual Christian ritual. When the wedding party repaired to the house where the reception was to be held, a hymn was sung, the Bible read,

a prayer offered, and then the company sat down to the wedding feast. How real the religion of Jesus is to those who are really converted to Him!

**First Month 28.**

At a conference of some 120 of the missionaries of Canton to-day, most of the time was devoted to the subject of the effect of the war on missions. The two programmed speakers were from one of the warring nations, and were very optimistic as to the great good to Christian effort, and the extension of Christ's Kingdom, which they felt would develop from the beastly conflict. Their principal apology for the war, when dealing with non-Christians, was to suggest to the latter that the States of Europe were really not Christian nations. This is true, but contradicts their expressed belief that war may sometimes be right. One of the speakers interested in the war said that Christianity was "a religion of ideals, not one of principles." Attention was called to the fact that this war has been prosecuted in numerous missionary districts throughout the world.

I was asked to address the meeting and felt compelled to take issue with some of the assumptions made by our apologetic and optimistic brethren. Many afterward declared their gratitude because I had made the address I had, yet in a way not to create discord. During, or at the close of the discussion, such remarks were made as, "We are feeling the strain of this awful war"; and again, "God will bring about a solution, not because of the war itself, but because of His own self." Again, "Those who say that they do not believe in the teaching of Tolstoi can not believe in the teaching of Christ, because Tolstoi only taught what Christ did about war." Some seemed to feel that the non-Christian Chinese people talked or thought little about the war—some gave facts to prove exactly the reverse. One missionary told of how one of his people going to worship asked a man to attend the Christian service with him. The reply was, "I am not a man-killer!"

**First Month 29.**

Yesterday we left Dr. Cadbury and came to Hongkong. Dr. Cadbury, along with the other missionaries, is doing a

signal work in Canton, which his home friends can little understand or appreciate. We parted from him with regret.

### First Month 31.

A slight illness precludes working in Hongkong to-day. I heard to-day of a certain foreign union prayer meeting held not long ago in a big Oriental city at which a prominent dignitary in one of the churches of one of the nations now engaged in war spoke, and at which some of his opponents, by special invitation, were present. The said dignitary in the course of his opening remarks took occasion to bitterly refer to the enemies of his own land, adding, "There can be no peace of the world except by the triumph of our arms." Then he repeated the Lord's prayer, "Thy will be done"; and my informant, a well-known Christian worker, added that he never felt so like crying as he thought of the unchristian attitude of this exponent of the religion of Jesus. The situation was partly relieved when an old missionary of thirty years' residence in China, whose nation was also involved, soon afterward offered a prayer in which he exclaimed, "O Lord, may Thy will be done, even though it hits us."

Many misunderstandings between peoples of various races are the outcome of difference in language. The wife of Gilbert Bowles illustrated this by telling me how she once observed an altercation between an Englishman and a Japanese rickshaw-man. She listened, and found that the Japanese was trying to impart information to the Englishman in order to help him, whilst the latter thought that the former was demanding more money and repeatedly gave him additional coin, which the Japanese did not desire. They both meant well, yet almost came to blows over the matter, until M. P. B. intervened and explained the situation to both men.

Foreigners in China do not treat the Chinese as they should in many instances. Missionary effort is sadly handicapped by this fact.

## XI.

### THE PHILIPPINES.

#### Second Month 8.

We had a hard time getting to Manila. Twice the ships we had engaged passage on were taken out of the service, but finally we got off on a "toothpick," as my wife called it, the steamship Kueichow, a little craft of 2000 tons, and with only four cabins for first-class passengers, a tiny dining saloon, etc., all heaped together, and quite without, to us, at least, ventilating facilities for disagreeable weather. My wife was the only woman on board. I had been ill, the humidity distressing, and altogether our little voyage from Hongkong commenced under depressing conditions. Nobody had given the China Sea a good name. Happily after the first twenty-four hours we had a smooth sea, and were hourly thankful for it. Our engine pushed us along at only eight knots an hour; so the trip which usually consumes forty-eight hours took almost 4 days for us. I could eat but little of the fare provided, and glad we were to land yesterday morning and to receive a warm greeting from our friend, Prof. Alvin J. Cox, who speedily took us in his motor-car to a pleasant boarding-house which he had selected for us. In the drier air of Manila, and with things I can eat, I am improving and hope to soon be ready for work.

Nothing interesting occurred on the ship unless it was the discussions participated in by all hands on things relating to this world and the next. One young man at tiffin one day briskly challenged my use of the word "providence". I made no reply until another said, "You do not seem very willing to dispute what he says." I replied, "I have learned that there is not much use in arguing with any man who flies in the face of the simplest facts in the creation, and is so foolish as to claim that he does not believe in a God." Then I took my turn detailing the miracles of prophecy, and

putting question after question to the would-be non-believer, following it by telling those present of statements made by Sir Oliver Lodge, and others, acknowledging their inability to base spiritual truths on recently questioned scientific so-called facts, and Sir Oliver's admission, over one year ago, that many scientific beliefs that have been in vogue for a good many decades must be recast. My young opponent reminded me, and I told him courteously thereof, of the old Quaker who met a doubting youth who declared that he would not believe in anything that did not appeal to his senses. The old Friend asked, "Hast thou ever seen thy brains?" "No," was the reply. "Hast thou ever smelled thy brains?" "No." "Hast thou ever tasted thy brains?" Reluctantly again came the answer, "No." Then followed the inquiry, "Art thou sure that thou hast any brains?"

Our conversation concluded by my speaking of the fact that many do not want to believe in a God because they dare not bring their lives in conformity to His laws or go through the processes of repentance and a changed life. Above all, they are so very foolish as to bar themselves out of the joy and peace in believing which upholds them in this life and qualifies them for that which is to come. Possibly I was on that trying little voyage for the purpose of giving a few young men something to think about before they entered into the temptations of their colonial career. They were nice young fellows.

One small table in the little dining-saloon was filled with Americans, and the other one with Chinamen. The latter were educated gentlemen, and most agreeable to meet with. The Americans were mostly assertive, talked loudly, some used indifferent grammar and could eat a course dinner in about twenty minutes. The Chinese were almost exactly the reverse as to table manners. Yet most of the Americans eyed the Orientals suspiciously or refused to talk directly to them when they met on our meager deck space. I was a "go-between." If our country is to get its share of commerce in the Far East, and wield the influence there that we ought to in many respects, our people must be taught to assume a different attitude from what many of them do toward other races. A broad Christian spirit is our only hope.

**Second Month 11.**

We have passed a good deal of the past two days in presenting introductions and arranging for future work. The educational institutions are most open with respect to listening to addresses on peace. I had expected not to undertake such labor in Manila, or little of it; but in the face of such an open door into institutions which are likely to affect the future thought and action of this country I dare not refuse to engage in this work for Christ.

This morning we visited what is probably one of the largest public primary schools in the world—the Meisic School of Manila. It boasts 3,100 pupils and sixty-five teachers, most of the latter Filipinos. At 10 o'clock it was an inspiring sight to see the bright-eyed youngsters lined up in the long porticos around the great square, in the center of the building, and at a given signal make a rush for the luncheon counters in the middle of the square. Then there was much munching and playing. Most of the little boys—about 2,000 of them—were dressed in white, whilst the girls were attired in the brilliant and picturesque garments that so become the natives of this interesting city.

**Second Month 12.**

At 7:30 a. m. we were on the platform of the Normal School facing about 800 prospective teachers. Men predominated, which is unusual in institutions of that character. I spoke on international peace. I was frequently applauded when making appeals to obey the law of righteousness felt in the human heart, and to carry their influence on behalf of good out into their fields of future effort.

**Second Month 13.**

A crowded assembly room, with many standing, bore witness to the interest felt in the international peace question by the students of the University of the Philippines, where I spoke to-day. As on the preceding day, my address seemed to give great satisfaction to the faculty.

A ride to Los Banos yesterday was very interesting. The countryside is most picturesque. Town succeeds town in rapid succession. Quaint old churches, with the priests'



IN OLD MANILA.



A NIPA HOUSE IN THE PHILIPPINES.





houses attached, and the municipal buildings, all sheltered by tropical foliage and surrounding the plazas in the center of these towns, constitute the central feature of interest to the hastening visitor. The homes of the well-to-do are of Spanish architecture, except where a modern type resulting from American occupation has crept in. The houses of the poor are of bamboo frames fastened with bamboo or rattan cords and covered with Nipa. They are exceedingly inflammable, and a friend has told me how, during a fire, she once saw 300 burned up in one hour. They are built on high posts, and beneath the first floors wagons can be stored and children play. Wide windows are opened during the day, and inside can be seen all the family furniture, and life, but at night these windows are closed, resulting in an appalling record throughout the country with respect to tuberculosis. Often a fanciful bamboo fence separates these simple homes from the roadway. Few flowers are seen. Yet even the most indigent have their ideas of decoration. In every country of the world—so it seems to me—the people of all races feel like the French poet who said, "If I had but two sous in the world, with one I would buy bread, with the other a hyacinth, for the hyacinth would feed my soul." This spirit is discerned throughout the poverty-stricken Orient.

At the Agricultural College at Alabang, we stopped for lunch. Every courtesy was extended to us, and when some of the young men found who I was, they pressed me to address them, promising an improvised company of over 300 listeners if I would talk on peace.

Around Manila the stranger is impressed with the school life of the Philippines. In the city some fine modern buildings devoted to education are most impressive as denoting the possibilities of the American Administration. Out in the country, old school buildings are filled with swarms of happy children who are acquiring a modern education such as their parents never dreamed of. Most of these children speak English. A definite standard of dress and manners is demanded of them. The most astonishing thing is their devotion to American games. Everywhere is that grand old game of baseball played. Even the girls play it. The effect

upon the rising generation is marked in many ways. The physical size and mental power of the young people has perceptibly developed, according to statistics and measurements, within the past fifteen years. Baseball takes the place of cock-fights among the young. In driving around the country we often see men fondly holding roosters in their arms, and in groups, evidently discussing the prowess of their pets. You do not see boys preparing for the pastime. People hereabouts inform me that the cock-pits are now almost altogether patronized by the older men. I was told the other day that "even the old men who hold on to their roosters will go to watch a baseball game, and do not indulge in the cock-pit as they used to." All this speaks loudly in praise of the American educational system.

Sometimes when driving through the country near sundown the villages are alive with little children arrayed in very abbreviated costumes—often one garment extending down to their knees. It is enough in a climate where in winter you feel like sitting down whenever you can, and where, at noon-time, repose of several hours is fashionable. These little folks wave their small brown hands at us and in chorus call out "hello" in the purest American accent.

#### **Second Month 14.**

Last night we were most generously entertained at the attractive home of Prof. Wm. T. Hilles, a Friend. Another Friend, Dr. Alvin J. Cox, of the Bureau of Science, has been exceedingly hospitable and kind to us. We have met with most sincere courtesy from many Americans in Manila.

This morning found us at the M. E. service for native Filipinos. All are young people, and most of them are connected with the University. Their pastor, E. S. Lyons, informed me that about seventy-five people present represented eight or nine different dialects, and that a good many of them could not understand the speech of each other, but that all understood English. After the preliminary exercises the meeting was turned over to me, and conducted as a Friends' meeting for worship, after I had explained our method. I spoke on "Faith" from Hebrews 11:24, and my sermon was preceded by a long period of silent waiting on God. This

was very impressive. In many lands and with many races, and among people of vastly different creeds, I have proved that the Friends' way of worship is so broad and inclusive that those of most diverse faiths and practice can together participate in it. They can all unite in silent prayer or waiting on God. We had a good meeting.

### Second Month 16.

Last night we were entertained at the home of G. W. Wright, a leading missionary. We were the guests of the Evangelical Union of Manila. After a social time, in which about 35 people participated, I was called upon to speak to the company. I had felt most decidedly that a message was required of me, which I endeavored to deliver—a word of encouragement and suggestion. Afterward, some simple refreshments concluded a most agreeable occasion. It did me good to be with them.

My discriminating wife declares that the sundaes of Manila are very good. Indeed, for months we have sometimes been favored with excellent ice-cream made from condensed cream. Milk from the "iron cow" is not bad.

This morning I addressed the high school on "International Peace". The student body constituted 600 young people and, as usual, they manifested intense interest. The Filipino audiences are more emotional and applaud much more easily than do those of China. A curious indication of the national temperament was manifested when I happened to refer to the sufferings of women in times of war. About half the students looked very sober, but the rest of them giggled. At the conclusion of the lecture one of the audience remarked upon the different mental attitude of many Filipinos toward trouble from that of Americans. For instance, a young person will, with smiles, announce that he or she has just lost a parent by death. A teacher in one of the schools of Manila told me recently that when she was going over a lesson she spoke of how Ghazan Khan had some of his enemies thrown into a caldron of boiling oil. Immediately the whole class laughed outright. She asked, "Why do you laugh? Would you like to be thrown into boil-

ing oil?" They responded, "No." At the same time the thought of suffering amused them very much.

Our intercourse with the educators of Manila has deeply impressed me with the feeling that whilst many of them are not church people, or identified with the missionary movement, they are at the same time animated by the most sincere interest in the moral and even religious advancement of the students under their control. The true missionary spirit is in some respects discovered in many of these teachers, and they gladly welcome the aid of outside workers who appeal to the better emotions of the heart. Some of them have warmly thanked me for my public advocacy of the religion of Christ as the hope of humanity. They tell me that God, and trust in Him, are too little spoken of in the schools of the Philippines, as, unfortunately, is the case in those of the home-land. These men are no doubt correct.

We go from place to place in "calessas," which are peculiar to this country. They are much like old-fashioned chaises, and have broad seats between the two big wheels, whilst the drivers sit on little seats in front, close to the dashers. Sturdy ponies pull these vehicles. It is impossible to walk much in this climate.

We see United States army and navy men patronizing these calessas very much. By the way, a few days ago a well-known man in Manila—whose name is nowhere mentioned in this diary—gave me an interesting description of how excitement reigned among the officers of the army and navy one year ago, when our country was so close to war with Mexico. My informant stated that some of these public servants were heard to say, "Now, we will have promotion," or "Now we will have a chance to get better pay." But when their hopes of advancement were destroyed by the peaceful attitude of the Washington Government, they were very bitter in denouncing President Wilson for refusing to embark our country into war with Mexico. Men in the army or navy often include most attractive personalities, but professionalism is naturally strong among them. Does this bode ill for the democracy of America?

## XII.

### SOUTHWARD BOUND.

#### Second Month 18.

At 12:15 noon to-day we left the pier at Manila on the beautiful Japanese steamship Hitachi Maru for Australia. Our kind friends, Wm. T. Hilles and wife, came down to see us off.

Probably 75 attenders at the Union Church service last night seemed glad to hear an address on the relation of the church to militarism. At the conclusion of the meeting a few questions were asked regarding the present war. I never encourage discussion on this subject—there are too many emotions and prejudices represented in a mixed audience to make it helpful. As we were separating, a few men encouraged me by expressing their pleasure because of “the spiritual note to the address.” One young man, dressed in the uniform of the United States navy, came forward, and was evidently laboring under much excitement, as he protested that the great European war was necessary. Before we parted he said, “I have just two months more in the navy—then I go home.” I asked where he came from. “Iowa,” he responded. “A great State,” said I; “they grow fine men in Iowa.” “Yes,” he replied, “and I will be back in the navy inside of a year in the war.” I asked, “What war?” He exclaimed, “In a war the United States will have. We will be at war inside of a year.” Then with an expression of disgust he added, “We would have been at war before this if it had not been for Wilson. He is afraid,” laying great emphasis on the word “afraid”. I told him that the people of America generally thought that President Wilson had manifested great bravery, and advised this young fire-eater to “get into God’s eternal quiet.” His lip quivered, and he understood what I meant. So much for our peace-loving navy which we are soberly told desires new

guns and battleships only that we may enjoy peace with the rest of the world!

I regretted not seeing more of Bishop Brent, who was absent from Manila, but returned in time for us to call the day before sailing. He is a power in the Philippines. It was a pleasure to listen to his presentation of personal conviction as he conducted us through the beautiful garden of the Episcopal residence. All through the Orient I have seen that whilst there is naturally a great difference in Christian laborers, some of God's best workmen have been chosen and sent by Him into the foreign field.

Manila has treated us very well. I landed there eleven days ago suffering so much with neuralgia in the stomach that I was afraid the port quarantine doctor would see my distress as I was compelled to stand in line for examination and that he would mistake my trouble for some disease which would impel him to refuse permission to the ship's company to land. Anyhow, I got on land, and the dry air, even if hot, has wonderfully benefited me. Unexpected opportunities for work have developed. I have actually been able to play the tourist a little and see some of the beauties of this tropical land. So we leave the broad streets of new Manila with its American improvements, and the charming old architecture of the Spanish regime, with regret. Our hearts are afresh filled with gratitude to God because of His mercies to us.

The revolutionary talk, and efforts, in the Philippines at the present time is creating apprehension in some quarters and is treated with contempt in others. It seems strange just at the moment when the Washington Government is endeavoring to grant larger liberty to the people of the islands that efforts to promote insurrections should be discovered. On the face of it there would seem reason for thinking that these little revolts are instigated by mercenary men who do not wish their present influence diminished, and who desire to prove at this juncture the political irresponsibility of the Filipinos. On the other hand, even if such be the case, I very much question if the Filipinos will, for a generation, be able to govern themselves. Too few of them have

the education, ideals, or common dialect, or the political poise and temperament to successfully continue the work that has been carried on by our country. We have done a few millions of Filipinos much service, particularly with respect to education and developing their cities. But I feel that we have impaired the ideals of one hundred millions of our own people by holding colonies, at first against their will, and, subsequently, subjecting them by processes of force which our own country resented being applied to itself in the beginning of its career. Their civil administration does not cost the United States any financial outlay. But unhappily our control of them affords an excuse to the military party in the United States to advocate a big navy, wherewith to presumably protect them, and this carries with it a huge national expenditure and the development of a system and military aristocracy which may yet become a menace to the republic.

#### **Second Month 20.**

Our ship called at Zamboanga to-day. It is at the southern corner of the Philippine group. We had just one hour ashore. It is a beautiful little city. Close by the landing are the custom house, Governor's residence, treasury and postoffice, all in a lovely setting of flowers and palms. We went up to the Moro part of the town, where were to be seen the gaily attired Moros, with their brilliant head-dresses or fezs. Here we took a few snap-shots and then rushed to the boatlanding. Soon thereafter the Hitachi Maru bore us away to the sunny southern seas.

The past two days have been largely engaged in revising the great post of thirty-three letters and many other packages that awaited us when we boarded our ship at Manila. It is with the barbarian's joy I observed that a few of our most cultured correspondents make mistakes in spelling, for I am myself a terrible speller. They write Manila with two l's, and Philippines with two l's and one p, so for just once in my life I excell them in spelling.

#### **Second Month 22.**

Last night we passed the equator at half past one o'clock. My wife and I went out on deck later in the morning, and



saw the creamy foam speed by the ship beneath us, and watched the tropical glory of the stars above. One magnificent planet reflected its marvelous light in the tossing waters—a broad band of sun reflecting silver from the horizon to our feet. See what one of the smallest stars can do! As for the firmament, I remember that it is written of the Creator:

He counteth the number of the stars,  
He calleth them all by name;  
Great is our Lord and mighty in power,  
His understanding is infinite.

—(Psalms 147: 4-5)

As we leave the Orient, the faithfulness of the Christian workers in that part of the world stands out as a ray of living light against a background of danger and darkness. The missionaries are the hope of China and Japan. A non-Christian civilization in those countries can not attain to the height of a Christian civilization and will be but an imitation of the latter. A genuine belief in Christ and resulting obedience to the moral code that He enjoined can make the only sure basis for spiritual and material prosperity. The missionaries are the pioneers of civilization—and international trade, biblical teaching, and domestic happiness follow in their wake. Whilst confronted with difficult problems, frequently separated from their children and denied many of the privileges of the home land, they yet are the happiest of women and men. I can not but extol the courage and faith with which they carry the glad tidings, and physical and medical assistance, to these almost Christless nations abroad.

Associated with them are the Y. M. C. A. workers. Their Bible and industrial classes, and lectures on religious and moral questions, attract the attendance of many non-Christian students, merchants and clerks, a large part of whom ultimately find membership in the churches. The attendance at these classes has of late, in those Y. M. C. A.'s where spiritual work is emphasized, been rapidly increasing. I have noted that in those cities where less attention is paid to



IN THE HEART OF MANILA.



ONE OF THE OLD GATES OF MANILA.



religious work in the Y. M. C. A.'s of the Orient the membership is less and enthusiasm lags. It is truly the case, as a prominent secretary recently wrote me, that "thousands realize as never before that sterling character is China's greatest need, and that the power of Christ is the only thing that can enable us to attain it." I can in this little diary bear witness to the physical and spiritual labor poured out upon the people of the Orient by men and women connected with the Y. M. C. A.'s who, for the love of Christ, have utilized all the financial and spiritual forces at their command on behalf of the young men of the Far East. These young people will before many years control the destinies of their respective countries. The influence for good exercised upon them by the Y. M. C. A.'s, and through them to very many more, can never be estimated.

#### **Second Month 26.**

We went ashore one hour at Thursday Island to-day. Now we approach Australia. About one year ago I sent word to my friends in Philadelphia that I believed that work on behalf of my Savior was required of me in the Far East and in some portions of Australasia, but that I could not define its anticipated nature or extent. As the time for entering into it approached I could only ignore the war and inform my friend, W. B. Harvey, that I felt we should proceed to Japan as originally intended. We have had a good deal of the gospel service that we had expected in connection with the trip, and in addition I have had the burden connected with the peace work, which, one year ago, was not contemplated. The numerous conferences, addresses and much writing associated with the peace question have been absorbing, but many of these occasions have been times when the Divine Power was present. [I dare not, at this date, differentiate between gospel and peace work.] In all I trust that I have been led by Him—all helps to extend His imperishable Kingdom.

#### **Second Month 28.**

Since leaving Thursday Island my wife and I have had our first experience in many years of travel of being insulted

by men and women simply because we are Americans. Even the Japanese everywhere had treated us with the greatest courtesy, although we were in their country at a time when it was seething with resentment based on past and apprehended anti-Japanese legislation in California. Not once while in Japan did I hear a word of discourtesy or reproach regarding Germany, with which country Japan was at war. The Japanese are non-Christians! Now we are among "Christians." The newspapers of Australia, brought aboard at Thursday Island, contained false "information" and insulting comments regarding the United States, growing out of the difficulties involved in the neutral position of our country. Our fellow-passengers were much excited and have been very rude toward us. This is a most extraordinary position to assume by our Australian friends, as the sympathy in America during the war has been almost altogether with England. It is bad policy to insult your friends. Our personal experiences have been exceedingly unpleasant the past few days. The psychological and moral lapses developing from the hatreds and sins of war make men and women do and say things that they would certainly be ashamed of in their sober moments.

Under these annoying circumstances I felt we should have a Friends' meeting for worship on the ship to-day. W. B. Harvey heartily joined in the suggestion. All the passengers absented themselves, except a man and his son who sit opposite us at meals, and the Captain, a Japanese Shintoist. After a period of silent devotion, I, in a simple way, spoke of Christ. At the conclusion of our little service the Captain invited us to his room to show us pictures, and regaled the minute ex-congregation with lemonade. This I could not but recognize was his courteous method of expressing sympathy for us.

### Third Month 1.

We called at Townsville to-day. Whilst speeding in the tender towards the wharf, I glanced over my clothing and recalled that it represented the cosmopolitan life I have led for many years. My hat was bought in San Jose, California; its band in Hongkong; collar in Philadelphia; underwear

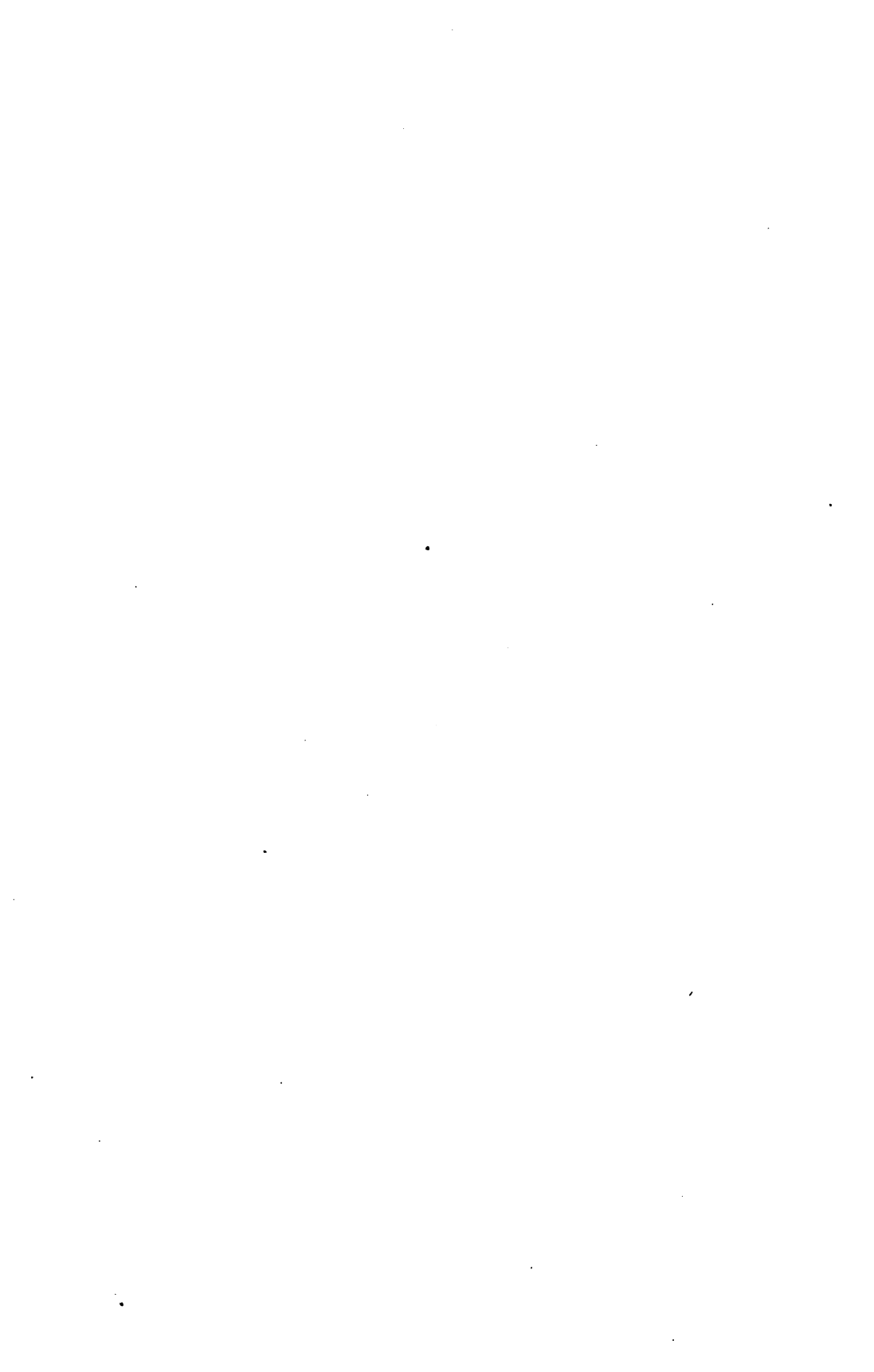
in Redlands; duck suit—coat and trousers—in Porto Rico; negligee shirt in London; stockings in Philadelphia; shoes in Oakland, and shoe-strings in Peking, China. Where the handkerchief came from I could not remember, but know that these useful articles generally appear at the holiday season!

### Third Month 4.

At the Brisbane customs house we had the unique experience of having two young sailors with dirty hands invading almost every corner of our luggage, opening little boxes or laboriously investigating the most sacred of our personal effects. The results were both ridiculous and exasperating. One of them advised us to not show our United States flags, which were in the trays of our steamer trunks, "around here." Then our belongings were trundled across weeds and lifted over rails to the luggage van.

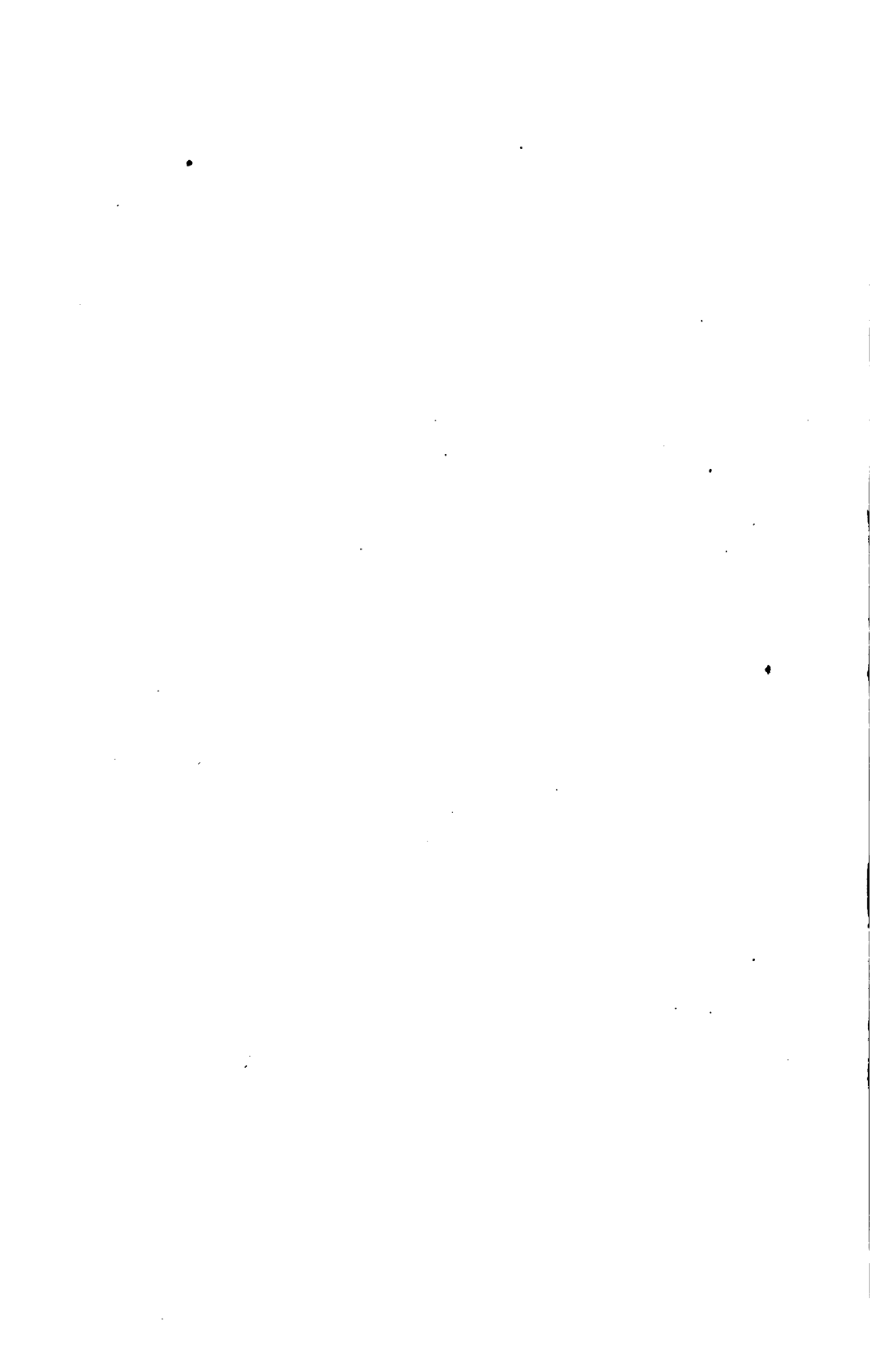
Upon arriving at the Brisbane pier early in the morning, whilst my wife was alone in her cabin, dressing, an officer representing the customs demanded entrance, and went through the formality of examination lest any Chinamen be secreted there. Invasion of the privacy of first-class, or any other accommodation, by an officer of the colony under such circumstances need not be commented upon. This was vastly different from any of our Oriental experiences, even where we have necessarily been under surveillance growing out of the present war.

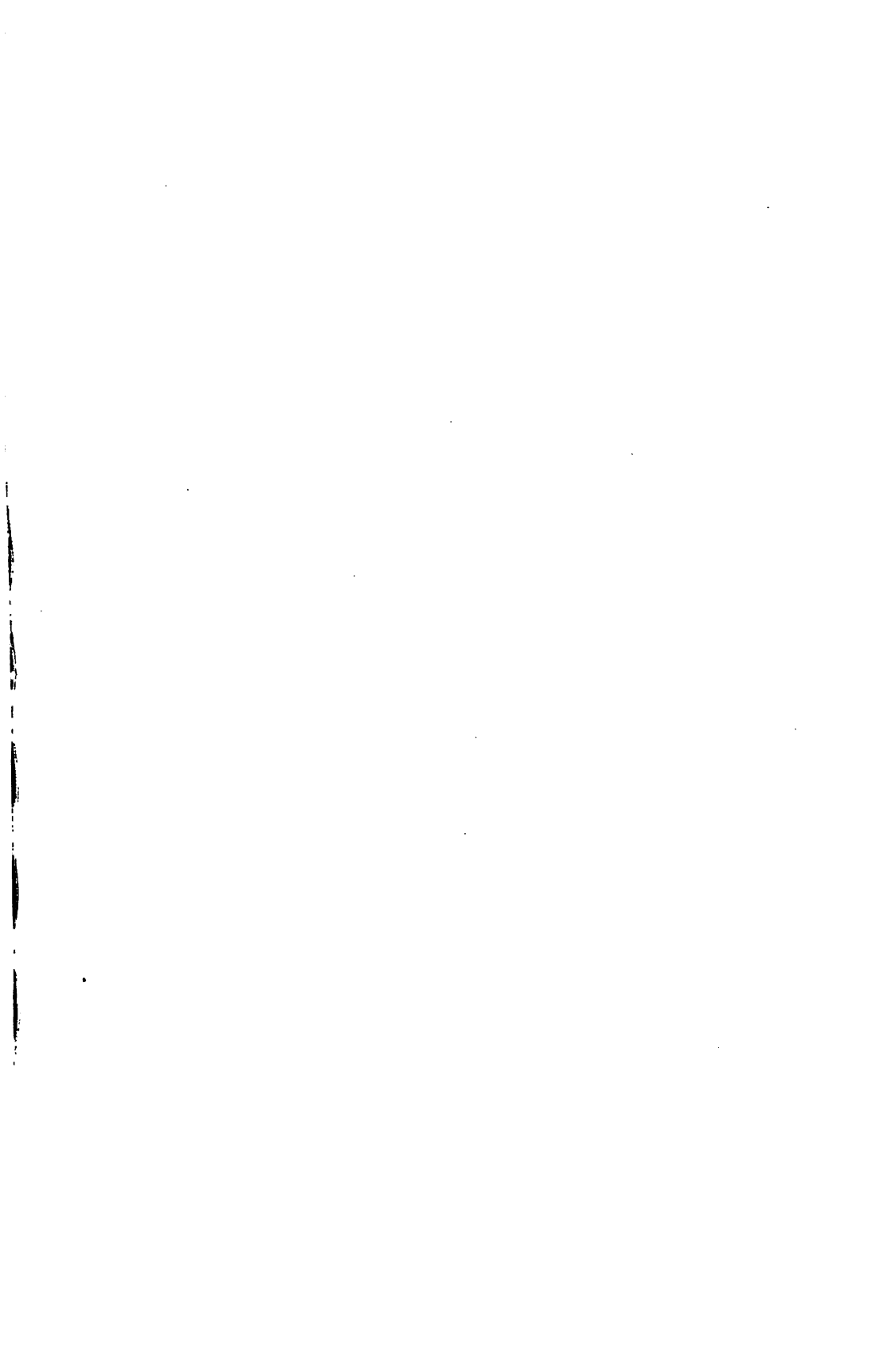
We have had a most agreeable voyage of two weeks' duration. The Japanese certainly understand how to organize and maintain a first-class service on the sea. With our leaving the good Japanese ship and landing on the pier at Brisbane, Australia, our Oriental experiences have terminated. God has been kind to us. His great goodness and transcendent mercy have followed us from place to place. I feel that I have acquired much more from those among whom our lot has been cast than I have been able to give them in return.



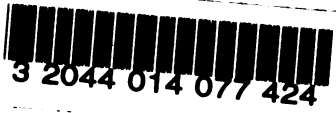












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